

Between Two Centuries



DANA M. ALBAUGH

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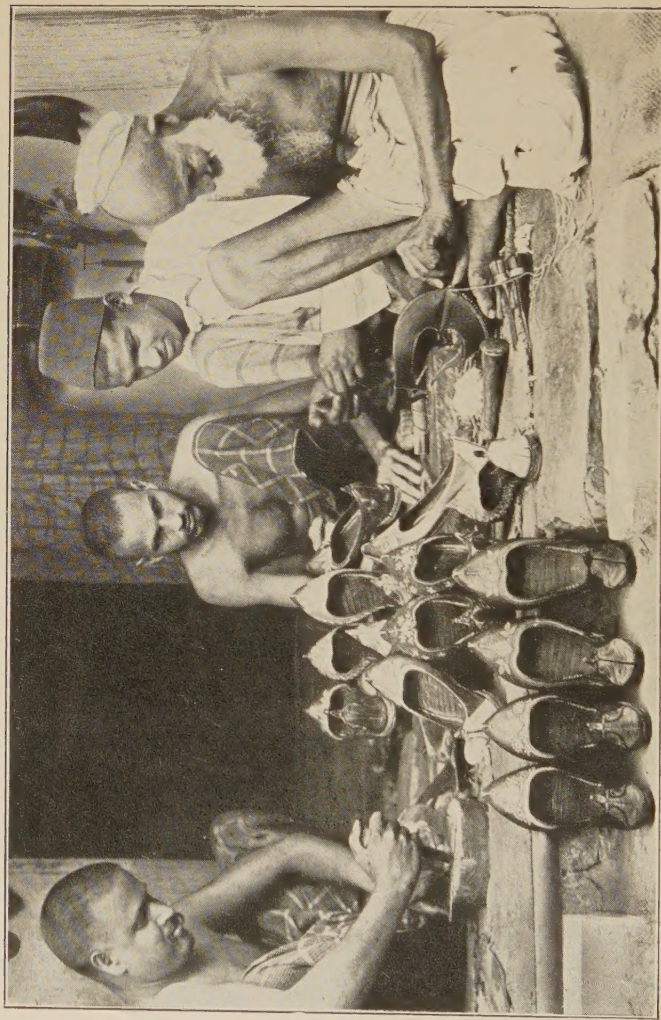
With best
personal regards -

Dana M. Albaugh
July 8 - 1935

THE author, Dana M. Albaugh, is a native of Ohio, and a graduate of Denison University. He received his M. A. from the University of Michigan, in the field of education. For three years after his graduation from Denison he taught at Benedict College, a Negro school under The American Baptist Home Mission Society. In 1923 he was appointed by the American Baptist Foreign Mission Society to service in the Belgian Congo. Since his return, occasioned in 1927 by health conditions, he has been identified in an administrative capacity with Baptist denominational work in Michigan and New York. In 1933 Mr. Albaugh became Associate Secretary in the Home Department of the American Baptist Foreign Mission Society.



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Sewing Sandals

Philip D. Gendreau, N. Y.

BETWEEN TWO CENTURIES

A STUDY OF
FOUR BAPTIST MISSION FIELDS
ASSAM, SOUTH INDIA, BENGAL-ORISSA
AND SOUTH CHINA

By
DANA M. ALBAUGH

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This Book
is
Affectionately Dedicated
to
Judson and Joyce
whose
Laughter Has Frequently Punctuated the Pages

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PREFACE

For a hundred years Northern Baptists have been at work in Assam, South India, Bengal-Orissa and South China. The centennials will be celebrated both at home and abroad during the latter part of 1935 and the early months of 1936.

A rare privilege has been mine. The yellowed missionary journals of the century past have opened to me their secrets of unfaltering faith, high hope, rare courage, and genuine spiritual power. Yes, they have disclosed human frailties, blasted dreams, persecution, sickness, sorrow and death. The drama of the century draws to a close. It has been filled with life and action. The stage equipment has been all too meager, the frequent changes in the cast have made difficult the execution of the plan, the sponsors have been sporadic in their support, and audiences have been both critical and appreciative, but the principals have been men and women of character and ability and the theme "Our message is Jesus Christ" can be equaled by no other in the world. One by one they have filed off the stage of this life: Judson, Boardman, Cutter, Brown, Day, Noyes, Phillips, Dean, Shuck, and countless others, but to Baptists of today they have bequeathed a precious heritage. It is our greatest asset as we stand on the threshold of the new century with its potential achievements and victories.

The following pages confine themselves largely to Baptist work, characters and illustrations. This does not in-

Preface

dedicate a lack of interest in the splendid personalities representing other fellowships. It is due only to the necessary limitations of this study. Southern Baptists and Northern Baptists were one body when the century began in Assam, South India, Bengal-Orissa and South China. Together these two great groups share the richness of the early years.

The bibliographies will be found helpful but not exhaustive. Much material has been drawn from personal letters, old leaflets, and the annual reports of the Triennial Convention, the Missionary Union and the American Baptist Foreign Mission Society.

Deep appreciation must be recorded of those who have given valuable information and suggestions; among them Dr. Kenneth S. Latourette of Yale University, who reviewed the outline, Dr. A. W. Jefferson of Lynn, Massachusetts, who made available the early history of Free-Will Baptists in Bengal-Orissa, Rev. A. C. Bowers, formerly of Assam, who opened unpublished materials for examination, and Dr. W. A. Hill of the Baptist Board of Education, who has remained a constant and faithful adviser. To the officers and missionaries of the two foreign mission societies who have so carefully read the manuscript and offered helpful comments, and to the office staff without whose extra labors these pages could not have been reproduced, the author extends his sincere thanks.

D. M. A.

NEW YORK, N. Y.

MARCH 15, 1935.

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“ If we work upon marble it will perish. If we work upon brass time will efface it. If we rear temples they will crumble to dust. But if we work upon men’s immortal minds, if we imbue them with high principles, with the just fear of God and love of their fellow men, we engrave on those tablets something which no time can efface and which will brighten and brighten to all eternity.”
—*Daniel Webster, Speech in Faneuil Hall (1852).*

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FOREWORD

One hundred years ago the world mission of Christianity was regarded as futile and absurd. It was a mad man's venture. Today it is a thing of vast social significance, the largest and most extensive of human enterprises, involving the physical, spiritual and social welfare of millions of people.

To some minds the word "modern" is a grandiose word, connoting only superiority and excellence. Used more exactly and with modesty, it is a relative term having in it the essence of the past and the promise for the future.

The author asks us to stand with him "Between Two Centuries" for the purpose of visualizing one hundred years of Christian mission work in the Orient as a prerequisite for continuing and improving that work with renewed courage and devotion during the century just ahead. One hundred years are not many as we count time, but it is amazing what the Christian mission has accomplished in that period. By a judicious citation of facts and experiences the author helps us to correct our faulty perspective and quicken our appreciation of the early struggles of the stalwart men and women who went to China and India as missionaries. This book is more than a history: it is a living drama, pulsating with life. Statistics are often drab, but here they are colorful and this record is not a catalog of events so much as it is an album of friendly facts and intimate pictures.

Foreword

Standing "Between Two Centuries" we are inspired to go forth with the same earnestness, courage and devotion exhibited by these pioneers.

We commend most heartily to the Baptists of America the reading and study of one hundred years of missionary service in Assam, South India, Bengal-Orissa and South China.

WILLIAM A. HILL,
Secretary of Missionary Education.

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I

THE HERITAGE OF A CENTURY

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Missionary Headlines of 1835 *General Baptists vote that "time is expedient to open mission in China"—Anti-missionary church ousts members for harboring missionary—Judson of Burma appeals for recruits—Samuel Day sails on "Louvre" with Captain Brown to "benighted Teloo-goos"—Missionary contributions reach a new high of \$30,747 for the year—Moulmein missionaries send one of number to Assam—Malcom arrives Calcutta after "speedy and pleasant voyage" of only 144 days—Free-Will Baptists send recruits to Bengal—Baptist Church members now number 385,000.*

Headlines were not conspicuous in the missionary magazines of 1835. For the most part the above items appear in obscure columns and small type but when we look back over the century what stories of faith and devotion, sacrifice and suffering, courage and adventure might have been told in space well marked with headlines printed in boldest type!

It is just a hundred years ago that

Our Vantage Point Baptists began work in four new and great mission fields: Assam, Bengal, South India and China. From the van-

tage point of a century we see the ever-widening influence of that group of faithful pioneers who "subdued kingdoms, wrought righteousness, obtained promises, . . . escaped the edge of the sword, and out of weakness were made strong."

BETWEEN TWO CENTURIES

Glancing backward over the hundred years from our present point of vision one is impressed with the increased complexity and the marked changes in the missionary task. In an address given at the centennial celebration of the American Baptist Foreign Mission Society held in Boston in 1914, Dr. Nathan R. Wood, the convention historian, remarked: "One hundred years ago our fathers preached an elemental gospel to elemental men. The complexities of modern civilization had not yet arrived. The men of this New World were struggling with forests, rivers, and areas of wilderness, and were seeking to subdue the physical resources of a great continent. Life was primitive. Problems were simple. The task was not very complex."

The above word-picture furnishes a striking contrast to the conditions in present-day China aptly summarized as follows by Dr. A. J. Brown: "Thus five revolutions are impinging at one time upon these swarming masses, any one of which is sufficient in itself to upset a civilization. Vast social, intellectual, religious, political and industrial upheavals which the Western world met over a period of five hundred years are being let loose on China in the space of one generation."

The missionary vocabulary of today, if it is to exhibit real acquaintance with the life of the religious and secular world, must include such portentous words and phrases as self-support, indigenous leadership, rural reconstruction, younger and older churches, interdenominational cooperation, pacifism, communism, Fascism, Nationalism and the totalitarian state. To comprehend even partially these modern problems and their bearing on missionary activities we must study the forces which have

The Heritage of a Century

been at work throughout the century, illustrating them by the historical development on the four centennial fields. We will need to examine at least four general phases of the problem to gain the background and the setting for the opening of the new work.

1. We must see the contrast in the conditions surrounding the work in 1835 and 1935.
2. We must be familiar with the Baptist history which preceded the opening of four new fields in 1835.
3. We must note the major trends in present-day mission policy which have been in the process of development throughout the century.
4. We must appreciate the heritage of faith and works bequeathed by men and women dominated by the motive "go and make disciples of all nations."

A Century of Progress Last November the Century of Progress Exposition in Chicago came to a close. One of its most interesting features was the dramatic demonstration which it gave of the rapid advancement in the field of science during the last hundred years. Who could stand and gaze at that significant exhibit, the rubbish heap showing articles common only a little more than a decade ago and not feel a twinge of surprise. They seemed but a part of yesterday. The Model T Ford radiator, the crystal radio set, the dilapidated ice-box, the broken cook-stove, the treadle sewing-machine, the hand carpet-sweeper, the gaudy chandelier and the kerosene lamp, all looked obsolete to one privileged to view in the same day the modern achievements of science. This was the

BETWEEN TWO CENTURIES

progress made in only slightly more than ten years. The scientific development of the century seems even more incredible. But more difficult to portray and just as striking are the social and political changes of the last one hundred years.

A Backward Glance at the United States In 1835 Andrew Jackson was President of the United States. The population was slightly under 13,000,000. The 1930 census reports 122,775,046. Only seven per cent. of the people lived in cities or towns of over 8,000 population contrasted with the 56 per cent. who now live in urban areas. New York City in 1830 was a "metropolis" of 200,000 and the "hub" city of Boston with 60,000 inhabitants was the center of culture on the eastern seaboard; Cincinnati, the only town of importance west of the Alleghanies and north of the Ohio, was growing rapidly and had a population of 24,000. In 1832 the entire region west of the Ohio River was home mission territory while today more than half of the membership of the churches of the Northern Baptist Convention reside in this area. The First Baptist Church of Detroit worshiped in a small wooden house 25 x 35 feet, seating 200 people. It required two days of strenuous travel to reach the Pontiac church from Detroit. The first pastor at Pontiac, Elkanah Comstock, received \$100 per year, *one-third cash, two-thirds produce!* Oregon was occupied jointly by Great Britain and us; north of the Rio Grande was Mexican Territory. By 1832 the Baltimore and Ohio Railroad had laid rails 73 miles out of Baltimore and had been equipped with locomotives capable of pulling trains at a top speed of 15 miles per hour. Coal

The Heritage of a Century

was coming into use for household heat and illuminating gas was yet to transform urban life. An interesting notation in the records of the Board of the Triennial Convention for July 11, 1815, reads: "Adjourned to Tuesday evening, the 11th instant, at early candle light to meet at the vestry of the First Baptist Church, Philadelphia."

The issue of slavery was to occupy national attention for the next few decades. Just a hundred years ago, in 1835, William Garrison, militant anti-slavery editor of *The Liberator*, was led through the streets of Boston with a rope around his body and had to be locked up by the authorities to protect him from worse violence. Public education was receiving new impetus from the opening of western territory with land reserved for education.

In the religious world the old forms of thought were giving way. New sects with democratic methods of church government were developing. The death-blow to former close alliances between church and state had been given with the disestablishment of the Congregational Church in New England in 1833. The idea of the public high school instead of the parochial school was beginning to take root and the normal school program was in its infancy. The Massachusetts Baptist Missionary Society had been constituted in 1802 "to furnish the knowledge of evangelistic truth in the new settlements of these United States, or further if circumstances should render it proper." Dr. Jonathan Going and Dr. Lucian Bolles, the latter, secretary of the Triennial Convention for sixteen years, had just returned from the "far West" (Ohio) and their report had led to the establishment of The American Baptist Home Mission Society in New York City on April 27, 1832. Moral conditions were

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depressing. Drunkenness was common and the lottery was respectable even in church circles. The wave of infidelity which crossed the continent of Europe after the French Revolution had swept into the thinking of the leading men in America. Even the great revival which had its impulse from the awakening of Methodism was not sufficient to shake the churches from their lethargy. The churches were becoming self-centered and satisfied. It was the challenging cause of foreign missions which was to stir them into new vigor.

Some of the opinions expressed seem
Opinions of a naive and humorous today. Some one
Century Ago has dug up the records of the Lancaster, Ohio, school board meeting in 1828. In these records there is an account of a proposed debate on whether or not railroads were practical. Permission was asked to hold the debate in the school house and the minutes of the school board meeting run as follows :

You are welcome to use the schoolroom to debate all proper questions in, but such things as railroads and telegraphs are impossibilities and rank infidelity. There is nothing in the word of God about them. If God had designated that his intelligent creatures should travel at the frightful speed of fifteen miles an hour by steam, he would have foretold it through his holy prophets. It is a device of Satan to lead immortal souls down to hell.

Bathtubs were forbidden by law as late as 1842 in certain places. One state discouraged bathing by putting a tax of thirty dollars on each tub and one large city made bathing illegal between November and March.

Women were called "humble females" or the "weaker vessels." An essay which created quite a stir was entitled *The Influences of the Piety of Christian Females*.

The Heritage of a Century

One sensitive lady, whose opinions seemed to be in agreement with what were then considered to be the limitations of her sex, wrote as follows: "Much harm and many painful feelings often arise from females aiming at a kind and degree of authority and influence that do not belong to them. It seems to me out of character for us to come spontaneously forward with our advice in the presence of the other sex."

But fortunately even in the earlier days there were women of thought and influence who were considered "bold and forward" but who must have exercised a wholesome influence. That their opinions were not always kindly received is evidenced by the following expression of a male contemporary: "We never listen to what Mrs. —— says, though she always gives us her ideas as to the points which she hears us conversing upon in our conferences. We just wait till she ceases to speak and then resume the subject where she interrupted it."

The modern missionary enterprise is accepted so commonly today that we forget that it has always been indebted to a small minority for its real support. In the early days a relatively few espoused the cause of missions and anti-missionary churches were numerous. Even today less than one-third of the membership of the average Baptist church makes a contribution toward the financial support of the missionary program. The following two quotations are taken from one of the denominational publications. Just about one hundred years ago the First Baptist Church of Dayton, Ohio, was excluded from the local Association because of its missionary interest. The records read, "When God gets ready to convert the heathen he will do so without any help from you and

BETWEEN TWO CENTURIES

me." At about the same time the First Baptist Society of Carrollton, Illinois, passed the following resolution:

Resolved: That Mrs. Justis Rider and Miss Phœbe Harris be expelled from the Baptist Church because they favor Sunday schools which are not mentioned in the Bible and because they have harbored a missionary.

It was for such a time as this that the church was to expand its interest and influence to foreign shores and the reaction was to bring new and deeper spiritual life to the churches in the homeland.

Having looked at the general situation in the United States we must cross what **A Backward Glance at the Orient and Europe** was then a forbidding ocean and briefly review conditions in Asia. Japan was locked to Western civilization and was not to be opened until 1853 when Commodore Perry arrived with his gunboats. Previously the East India Company had discouraged all missionary effort. It was about 1830 that Great Britain began to embark on a new colonial policy. Humanitarian impulses were running strong in England and were expressed by a new sympathy extended to the pauper, the criminal, the debtor and the slave. In Calcutta there is a statue on which one reads the following inscription:

He abolished cruel rites; he effaced humiliating distinctions; he gave liberty to the expression of public opinion; his constant study was to elevate the intellectual and the moral character of the nations committed to his charge.

These words would be a worthy tribute to a missionary pioneer but they honor the memory of Lord William Ben-

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tenick, the Governor-General of India from 1828 to 1835 and "the first Governor-General to act conspicuously on the theory that the welfare of the subject peoples is the primary duty of the British in India." It was just a hundred years ago that *sati* or the burning of the living widow on the funeral pyre of her husband was abolished and that all persons aiding in such a ceremony were declared guilty of homicide, whether or not the woman was a willing sacrifice. It was under Lord Bentinck's régime (1828-1835) also that an impressive attack was directed against *thagi* or organized murder and robbery carried on by a brotherhood of hereditary assassins who paid tribute to their goddess Kali, and in her name strangled and robbed innocent travelers. It is reported that in some parts of India about the year 1835 there was one girl to every six boys because of the common practice of killing female babies to avoid the shame which would come with an unmarried daughter or the heavy expense of the dowry. Infanticide came under the ban and the Act of 1833 gave the Indians increased opportunities by providing that race or religion should not debar from public service.

A century ago China was under the rule of a foreign dynasty, the Manchus, who had sustained their leadership by force for almost a century and a half and were destined to remain in power another eighty years until the Celestial Empire experienced an internal quake that was to bring her to the brink of self-destruction. A stereotyped system of education based on a complicated plan of examination on subject-matter, old when the children of Israel were in the wilderness, was to remain in force until the Revolution in 1911. Footbinding

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and the cue were distinctive badges. Ancestor worship was a dominating influence in the life of the people. By 1835 the Bible had been translated into Chinese with the aid of two native assistants and that noble missionary hero, Robert Morrison, who had ended his earthly labors only the year before. Under constant fear for their lives these loyal Christians had been compelled to work in secret, hiding behind piles of merchandise in the Canton warehouse of the East India Company.

On the European continent the Baptist movement was in its infancy. Johann G. Oncken had been baptized in the river Elbe on April 22, 1834. The next day the coming spiritual leader of northern Europe was ordained and a church of seven members was organized. Today, European Baptists number approximately 1,300,000.

One of the outstanding factors in the development of the century is the fact that the world is now made small by bands of wire and steel, with both the sea and the air charted for rapid navigation. This fact is so obvious that we are inclined to underestimate its bearing and importance. What a graphic contrast can be made! Dr. R. L. Howard, in *Baptists in Burma*, gives a description of the voyage of the *Cashmere* in 1834, recorded by Jonathan Wade. Registered in the port of Boston the boat was described as having "length, 115 ft. 3 in.; breadth, 27 ft. 8 in.; depth, 13 ft. 3 in.; tonnage 397-46/95." Sixteen missionaries in addition to the crew lived for twenty-two weeks in these cramped quarters. They arrived safely at Amherst forty days late, and yet the entry in the diary records "the happiest portion of our lives so far." A

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vivid story of a storm at sea is told by five Baptist and four Presbyterian missionaries bound for Calcutta via the Cape of Good Hope in 1864 on a sailing vessel similar to the *Cashmere*. They write:

The third day out we ran into a terrific storm. Waves covered the deck four feet deep with water. The captain was swept overboard, and without pilot or any competent officer six long months we wandered at the mercy of the winds, sometimes north and sometimes south of the equator. We endured torturing thirst when the sea-water spoiled the drinking-water, and drippings from the tar-covered rigging were caught to slake it.

Today, one of the famous steamship lines plying to and from the Orient advertises accommodations on all electric liners 653 feet long, 81 feet in beam and displacement tonnage of 33,350, featuring a breakfast menu of more than 50 dishes, library, writing-room, post-office, dispensary, radio equipment, movies and orchestra and all this in tourist class.

A century ago there were no international agreements governing the care of mail. Packages and letters were delivered at the courteous hands of travelers or through the kindness of the friendly captains on the sailing vessels. In the old Board rooms at Boston, many a sea-bronzed skipper has received a royal welcome when he came in person to deliver "the journals" of the missionaries. An article in the weekly edition of the *London Times* for December 27, 1934, states that the air services of the Empire have been extended recently from Singapore to Australia, and it is proposed by 1937 that all first-class mail to the Dominions and Colonies will be carried by air, that the equipment will provide for day and night flying and that Australia will then be only seven days

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distant from England, India a little more than two. Recently a great Protestant missionary organization inaugurated a series of radio broadcasts by Board secretaries to their representatives. It was heard by missionaries in many parts of the world.

We hear of a typhoon in Japan, and in a short time we can sit comfortably and view the disaster in the news reel. Mahatma Gandhi makes a pronouncement on the new constitution for India. The wires sing and our morning newspapers carry his comment. A Negro is lynched or a Dillinger is killed and the next day the Indian, the Chinese or the Japanese intelligentsia read of the "crime wave" in a "Christian" land.

Recently a Chinese student came to a young woman missionary about to leave for furlough with a remark to the following effect: "I dread to see you leave. You live in a country with so many gangsters, I fear you will be shot." His conceptions of life in the United States were based on an interpretation given to him by American cinemas. J. Ramsay Macdonald, the great British statesman, uttered a profoundly significant conclusion when he remarked that today "there is nothing smaller than the world." Basil Mathews must have had the same thing in mind when he wrote recently, "The last dykes of the old-world static life are down and the tides are roaring through the darkness."

With these contrasting pictures of the world in mind we must proceed to a study not quite so picturesque but not less engrossing if we have imagination and can read into it suffering, romance and achievement. Some of the story may be familiar but it is necessary to restate it that we may have clearly before us the historical background

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of our denominational life up to the time when in 1835 Baptists opened four great mission fields. "Baptists are a feeble folk," wrote one of them

"A Feeble Folk" just about the time the Revolutionary War came to a close. Although not strong numerically in the early days of national development, they were destined to make a unique contribution to the life of the American people. No group has stood more stanchly for the principle of religious liberty and separation of church and state than have Baptists.

Roger Williams, the great advocate of "soul liberty" and founder of the First Baptist Church of Providence, Rhode Island, was to contribute to the life of the New World this ideal. Driven into the wilderness he helped to found the state of Rhode Island where, under the compact of 1637, the inhabitants agreed to submit themselves "to such orders or agreements as shall be made for the public good of the body in an orderly way by the major assent of the inhabitants . . . *only in civil things.*" English Baptists had already affirmed that "it is the will and the mind of God in these gospel times that all men should have the liberty of their own consciences in matters of religion or worship without the least oppression or persecution simply on that account and that for any in authority to otherwise act, we confidently believe is expressly contrary to the mind of Christ."

It is worthy of note that Baptists in America have constantly stood for this cardinal principle of separation of church and state, and in these modern days when there is a danger that the issue may again come to the fore, it is well to ponder on our heritage. Throughout the whole of the colonial period Baptist groups, although small in

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number, stood side by side with other minor evangelical bodies such as the Quakers in this fight for freedom. The battle continued until there was written into the Constitution of the United States in 1789 the first amendment, which reads: "Congress shall make no law regarding the establishment of religion or the free exercise thereof."

This was accomplished largely through the influence of Virginia Baptists who, in fear of future domination by the State Church of Massachusetts, presented a petition to Washington and rallied support for it. Sanford H. Cobb in tracing the rise of religious liberty in America says "that to the honor of its descendants (Anabaptists) it should be noted that they ever cling tenaciously to these principles so early declared. . . And when in the following century, the struggle for religious liberty took place in America among the various churches the Baptists were most strenuous and sturdy in its defense. Baptists added to virtue the energy which overcomes."¹

As previously pointed out, America in 1835 was an expanding pioneer community. The Baptist form of church organization, affording autonomy for the local church, was of a type to prosper in the isolated communities of the frontiers. The idea of equality of believers was easily carried over into the relatively simple social and economic life of the pioneer day. For the most part the Baptist constituency was drawn from the poorer and humbler classes. These were the groups most largely arrayed on the side of democratic government. Thomas Hall Cummings, in his book on *The Religious Background of American Culture*, says: "The Baptist

¹ Sanford H. Cobb, *Rise of Religious Liberty in America*, p. 63.

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denomination has had a particularly honorable history in its ministry to the poor and humble and can be very proud of its record as the earliest and steadiest advocate of complete religious freedom of thought."

The growth in the number and strength of Baptist churches seems to have paralleled the awakening of the democratic spirit. At the beginning of the Revolutionary War Baptists in America were less than 10,000, but by 1792 had increased to 35,101 members. The number had grown to an estimated 100,000 by 1800 and by 1835 to 385,000. It was with great faith that the Board of the Triennial Convention determined to embark on the venture to open four new fields with a constituency North and South of only 385,000 members. But influences that were already changing India were to make easier the task in America.

In this day of brief advertising slogans
A Memorable how many people would stop to read a
Pamphlet pamphlet entitled *An Enquiry into the*
and a Great *Obligation of Christians to Use Means*
Text *for the Conversion of the Heathens?*

William Carey, the "father of modern missions," had a difficult time finding funds for printing it. Today a worn copy of this leaflet which rocked the Christian world of the 1790's is of great price. It assumes importance for us because its author was to become the great missionary representative of English Baptists and in turn the influence of English Baptist missionary endeavors provided spiritual impulses which were to reach across the sea and to release new forces in American Baptist churches. Doctor Ryland, minister of the little Baptist group in Northampton, England, made this

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insignificant entry in his journal on October 5, 1783, "This day baptized a poor young shoemaker." Nine years later a preacher of a small Baptist church, the former cobbler, rose and delivered the annual sermon at an associational meeting in England and took for his text Isaiah 54:2, 3. His outline had two headings: "Expect great things from God; attempt great things for God." In October, 1792, twelve Baptist ministers with prayerful hearts met in the parlor of the Widow Wallis in Kettering and when from their poverty they contributed thirteen pounds, two shillings and sixpence, the modern Protestant missionary movement was born. The story of difficulties encountered by William Carey as he sought to push forward his project is an heroic one. His scholarly attitudes and his comprehension of the problems of that day constitute an imposing example of how far-reaching the life and influence of one man can be. If there are those who think that all of the early missionary endeavors were narrow, and limited by the type of missionary caricatured in some of our modern cartoons and novels, let them read the following list of accomplishments by William Carey and be disillusioned. He introduced the steam-engine into India; he published the first newspaper in the vernacular; he assisted in the complete and partial translation of the Bible into forty languages and dialects; he made the first efforts to educate women and girls; he won the first Hindu Protestant convert; he established the first primary school, the first medical mission and the first botanical garden and society for the improvement of agriculture in India; and he made the first translation into English of the Sanskrit classics. William Carey died in 1834, but the wide interest in



Harbor at Macao, 1844

ANCIENT AND MODERN SCENES IN CHINA

First Bus Driven on New Roads, Hopo, 1933



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America was to be a suitable framework upon which Baptists of the United States were to begin to build.

What could five students of Williams College find to talk about when in the summer of 1806 they were driven to seek shelter in a haystack from a thunder-storm? It would seem improbable that they could do or say anything which would be world-wide in its effect. Yet this little meeting was destined to loom large in history because they recognized, first, the need of a world deep in spiritual darkness, then they debated their own responsibility to it, and finally they sealed their pledges in prayer. A brotherhood was formed to petition regularly for the salvation of the heathen and later three of the number entered a seminary where they met other students similarly interested. Of this group, a young man by the name of Adoniram Judson was to become the recognized leader. They not only prayed, they began to plan ways to give themselves to meet the need. The English Baptist Mission Society and the London Missionary Society had been organized about a decade before and they were inclined at first to write to England for appointment to service under one of these Boards. Later, at the kindly suggestion of one of the "brain-trusters" of an early day, Professor Moses Stuart, they presented their hopes to the general association of Congregational churches. As a result, on September 5, 1810, the first denominational society for the promotion of foreign missions in America was organized—the American Board of Commissioners for Foreign Missions. But even with this inspiration the churches of New England were slow to respond to the appeals. The

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London Missionary Society turned down a proposal for joint support. Finally after much prayer came the decision of the Board to send missionaries, even though the money was not all in hand. Adoniram Judson and Samuel Newell with their wives sailed from Salem on the brig *Caravan*, February 19, 1812.

Back from a busy thoroughfare leading
A Simple out of the great city of Boston is an old
Monument white house now used for a residence by
missionaries home on furlough. In front
of it stands a simple marker on which are written these
words:

Malden His Birthplace
The Ocean His Sepulchre
Converted Burmans and the Burman Bible
His Monument
His Record Is On High

No introduction to the story of American Baptist missionary efforts would be complete without a tribute to the faithfulness, the zeal and the courage of the one in whose honor these words are written. Four trying years after his arrival in Burma on August 26, 1817, Adoniram Judson wrote to Doctor Baldwin:

I have no doubt that God is preparing the way for the conversion of Burma to his Son. Nor have I any doubt that we who are now here are, in some little degree, contributing to this glorious event. This thought fills me with joy. I know not that I shall live to see a single convert; but, notwithstanding, I feel that I would not leave my present situation to be made a king.

Adoniram Judson and Ann Hasseltine Judson, first missionaries of American Baptists to the non-Christian world, started their long journey to India under the

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auspices of the Foreign Mission Board of the Congregational Church. Judson realized that in India he would meet William Carey and other prominent English Baptist missionary pioneers. That he might fully understand the doctrinal position of this group he began a thorough study of the New Testament, and after much prayer and diligent research came to the conclusion that he himself must become a Baptist. It was a coincidence that Rev. Luther Rice, another of the pioneer group arriving in Calcutta on a different vessel, had come to an identical conclusion. Mr. and Mrs. Judson were baptized by Reverend William Ward of the English Baptist Mission of Calcutta, and two months later Mr. Rice was baptized upon his arrival in India. Dr. J. C. Robbins, in *Following the Pioneers*, makes this comment on the importance of the decision made by these men to call upon the "feeble folk" of America, the Baptists, for help. "The call of Judson and Rice to the Baptists of America, at that time disorganized, scattered, despised, came as an inspiring challenge to a great divine task, and from that hour the movement began which made of the Baptists one of the great Christian forces of the world."

The subsequent story of how the missionaries from the United States were expelled from India by the East India Company and ordered deported to England; of how this order was prevented from execution by a mysterious letter from an unknown author containing a pass for the Judsons to the Isle of France; of how Luther Rice in the face of all these difficulties sailed to lay the case before the Baptists in America and seek their support; and of how every door seemed closed to

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the Judsons, except an unattractive opening under the then independent, despotic and semi-civilized government of Burma, is one to thrill the hearts of those who believe in a divine leadership. The trials and triumphs of the oldest and largest mission field of the American Baptist Foreign Mission Society in the non-Christian world were amply told at the time of the Centennial in 1914, but it should be remembered that it was the success on this field which encouraged further expansion. It should be noted also at this point that the self-denying labors of Luther Rice in the homeland, traveling from church to church throughout the pioneer communities, organizing missionary auxiliaries and denying himself all but the meager necessities of life, is a more prosaic but none the less important phase of the story. After many vicissitudes and six years of suffering, Judson baptized his first Burman convert. Fourteen years after the beginning, Ko Tha Byu, the despised Karen, a robber and a murderer, was baptized. Twenty years of effort were hardly in the background when, in spite of the smallness of their numbers, the little missionary group of Burma voted to send two of their members to Assam, "about four hundred miles north of Ava and at the northernmost point of the territory inhabited by the great Shan family." Such is the spirit of those who feel God's call to service. Their "records are on high."

Society today is so heavily organized
What! More that often we feel inclined to rebel
Organiza- against it and cry "What! more organ-
tion? ization?" Yet one cannot read the
records of the past without feeling the
great significance of that time when Baptist churches of

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their own free will gathered together in a national fellowship motivated by a distinctive purpose which not one of them could have accomplished alone. Dr. Thomas S. Barbour, whose denominational leadership was recognized by Baptists for so many years, said that "this drawing together of churches widely scattered, independent and acutely apprehensive of the loss of independency through the development of organic ties may be regarded as one of the most notable of the early results of the missionary awakening."

The great distances and the primitive modes of travel were formidable but not sufficient to prevent the meeting of men whose emotions were awakened by that challenge which the Reverend Daniel Sharpe of Boston wrote to Adoniram Judson, "We considered the voice of God." An historic company of twenty ministers and seven laymen representing territory extending from New England to Georgia were delegates from the auxiliaries organized by Luther Rice and met in Philadelphia for consultation on the problem of Judson's support. After three days of conference and prayer on May 21, 1814, there was organized "The General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions." Because general meetings were scheduled for every three years this organization came to be known popularly as the "Triennial Convention" and was continued under that name until 1846.

Specific attention should be drawn to the fact that the Triennial Convention was organized by men representing both North and South. To a Southern leader, Dr. W. B. Johnson of Savannah, Georgia, must be

**Baptists
North and
South**

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given great credit for indefatigable labors in behalf of the new adventure. When informing his constituency of the proposed convention in Philadelphia he referred to the new organizations by the Congregational and Presbyterian churches and added "that our brethren in these denominations should not be alone in this great work; God, in the arrangement of infinite wisdom, has been pleased to bring some of their missionaries over to the Baptist persuasion." For thirty years the foreign work of both the Northern and the Southern churches was carried under the one Board. Together they viewed the world task and entered upon the area of expansion which began with the founding of the four new missions. It was not until nine years after these new ventures that agitation on the issue of slavery led to a separation between the Baptists of the South and the North. The following year, in 1845, the churches below the Mason-Dixon line organized the Southern Baptist Convention and began a separate work, which has been far-reaching in influence and rich in sacrificial service. In 1846 churches in the North, at a specially called meeting, arranged to carry their foreign work through the American Baptist Missionary Union. This seems to have been accomplished with a minimum of bitterness. Missionaries were given a choice of the association with which they preferred to be connected, and it was agreed that those who were retiring should not make a claim on the property of the General Convention but should be relieved of responsibility for the debt which at that time was staggering. The American Baptist Missionary Union was perpetuated until 1910, when the Northern Baptist Convention was constituted and the "Union" became

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the American Baptist Foreign Mission Society, by which name it is now known.

One of the most challenging and fascinating stories of the century relates to **“Female Laborers”** the growth of the idea of missionary work by women for women and children. When we pay tribute to the high influence of women in missionary affairs today, it is well to recall that while their contribution has been great in spite of handicaps, their struggle for recognition has been most slow and difficult. Reference has already been made to statements regarding “female laborers” which seem almost incredible today. The changing attitude toward women both at home and abroad is a splendid illustration of the slow but steady growth toward ideals which a century ago seemed impossible of achievement. The Board of the Triennial Convention in 1815 was almost wrecked on the perplexing problem of the relation of women to the foreign work. Mrs. Charlotte H. White, a widow, requested permission to accompany the family of Mr. George F. Hough, the printer, to the field and to give at the same time her property amounting to about \$1,500 to the missionary funds of the Society. This raised the question of what the Board members understood by the term “missionary.” There was a majority and a minority report. The minority were of the opinion, first, that the Board had no power to employ any but missionaries; secondly, that missionary as found in the constitution was confined to one sent out as a preacher, and thirdly, that females were never contemplated by the constitution to be employed in any way. The majority finally prevailed and Mrs. White was allowed to “attach” herself to the family of Mr. Hough,

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not that she should preach, but that she should teach a school of native children because "females only can have access to the females of the East." The majority report, after admitting the constitutionality of Mrs. White's appointment, stated that in their opinion "it will not be expedient in the future, as far as we can now judge, to make an appointment of an unmarried female missionary." So high did feeling run that three Board members resigned although later two of them withdrew their resignations.

Tension seemed to have been relieved somewhat when shortly after her arrival in India Mrs. White was married to Mr. Joshua Rowe, a British Baptist, and approving this step the report for the year expresses gratification that she can serve in a place where greatly needed and that she has been "introduced into a sphere of respectability, usefulness and comfort." Thus ended one incident but not the agitation for single women missionaries.

Constantly in the correspondence of the next half century is noted the request for workers among women. Much was already being done by the wives of missionaries on the field, as anyone will know who has read the life of Sarah Boardman Judson or Henrietta Shuck. A paper by Miss Orrell Keeler at the fiftieth anniversary of work in Assam describes in a most interesting fashion the beginning of girls' schools at the missionary homes of Mrs. Brown, Mrs. Bronson, and Mrs. Cutter. There was expressed constantly a feeling of need for helpers without immediate family responsibilities and able to give their full time to the work. A typical example of this recurrent plea is seen in a letter from Daniel J. Macgowan, M. D., of China, written on May 29, 1843: "I have

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remarked that in all the native assemblies I have seen, there have been no females present, the custom of society forbidding it. It would seem that the Chinese women can be reached only by the female missionary. Perhaps there is no portion of the pagan world where Christian women can be more usefully employed—such are wanted.” To meet this challenge the Board of the Missionary Union adopted the policy of appointing “missionaries” and “female assistants.” Beautiful Marie Bronson, born and reared in Assam, educated in America and later returned to the field was an example of one of those capable and consecrated “female assistants.” Unfortunately after four years of fruitful work in the zenanas, when returning from a trip down-river with Mrs. Danforth Bronson who was very ill, she fell a victim of cholera and died within a half-hour of reaching her Assam home. *The Missionary Jubilee Volume*, published in 1865, lists a total of 194 “female assistants,” most of them missionary wives. Fifty-two of the number were sent to the American Indians, a work which at that time was carried by the Missionary Union. It was about 1860 that active agitation was begun looking toward the formation of a Woman’s Missionary Society. Mrs. Mason, the wife of Dr. Francis Mason, of Burma, was impressed with the need on the field for young women unencumbered with family cares, and she journeyed to Boston in the express purpose of making her plea in person. Even when she found that the American Baptist Missionary Union was not yet ready to send out “unprotected females” she was not to be defeated, and she immediately made plans to enlist a wider interest in a work for women by women.

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Backed by a group of friends, steps
“ Woman, were taken to organize a society without
Great Is regard to denominational affiliations for
Thy Faith ” the employment of unmarried women to
labor in the homes of the Orient. The
Woman’s Union Mission Society of America for Heathen
Lands was incorporated in February, 1861. The motto
chosen in honor of Mrs. Mason was “ O woman, great
is thy faith, be it unto thee even as thou wilt.” In cour-
tesy to her the first missionaries of the new organization
were sent to Toungoo, Burma. With such success preju-
dice began to abate and opposition to soften. The Con-
gregational women were the first to withdraw and organ-
ize a denominational society for women. On April 3,
1871, two hundred ladies gathered in the Clarendon Street
Church of Boston and the Woman’s American Baptist
Foreign Mission Society of the East was formally or-
ganized. A few weeks later the Woman’s American Bap-
tist Foreign Mission Society of the West came into being
in the city of Chicago, and in 1913 the two were joined
on a basis of a common objective “ the elevation and the
Christianization of women and children of foreign lands.”

Keeping the historical setting in mind,
Consecrated it becomes of interest to note certain of
Personalities the general characteristics of the century
which are not peculiar to any field or
period. The first impression which comes to mind is the
fact that the history of the century is built around human
personalities equipped with divine motives. We stand
at the close of a hundred years and view with pride great
universities, fine dormitories, beautiful chapels, humble
wayside shrines, and little village schools, but with tre-

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mendous force is borne home the thought that all these represent the work of men and women, yellow, brown, black and white. Even more important we see new leaders rising to replace the old and we realize that "although new occasions teach new duties" they carry on in the spirit and the name of the same Christ served by those who have passed on to them the torch. It is challenging to think that through the century God has given a place in his service for men and women of different backgrounds, temperaments, training and abilities. The adventuresome, the careful, the scholarly, the athletic, the impetuous, the plodding, the lovely and the plain, have all found opportunities to make an impact on the life of the world through service for Him. When the roll is called of those who have contributed to the enrichment of the spiritual life of the world, high places must be given to the Judsons, the Boardmans, the Vintons, the Cloughs, the Ashmores, the Masons, the Phillips, the Abbots, and countless other heroes of the faith, different in temperament but bound together in a common service. We must stand very humbly in the face of the past and examine the work of these whose names have become Baptist household words. At the same time we cannot forget that larger group, many of whom served for only a few years or even a few months before they were called to lay down their task by sickness or to pay the sacrificial price of death, and of whom it could be truly said:

There's a legion that never was listed
That carries no colors nor crest,
But, split in a thousand detachments
Is breaking the road for the rest.

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All Things to All Men

A second general trend of the century which we will wish to note in passing, and which will be treated more adequately in subsequent chapters, is the fact that new avenues of service and new approaches to the problem of Christianizing the world have been developed as they have been needed. It was the conception of some of the earlier missionaries that the Society should establish a chain of stations and preach to all men before the generation had passed away. It was soon realized, however, that more than this was needed if a permanent nucleus sufficient to withstand the tremendous pressure of the non-Christian elements was to be left behind. Consequently, other avenues of approach were opened to supplement preaching by word of mouth. One of the first missionaries to Burma was a printer, and Baptist work among the Garos in Assam owes its beginning to a printed page of a tract carelessly cast aside. It was realized very shortly that the few missionaries could never reach the untouched millions. Far-thinking men determined that schools were needed. Training leaders implied an availability and understanding of the Word of God and the linguistic abilities of the Nathan Browns and the Ola Hansons opened the Bible and other helpful literature to the increasing multitudes who were learning to read. Whole tribes of people remained unknown to the civilized world and the Boardmans and the Bronsons gained a knowledge of their folk-lore and traditions. Territory remained unexplored and the Kincaids and the Masons added geographical knowledge to a world circumscribed by frontiers. People were suffering from sickness and disease and the Macgowans, the Bachelers, and unher-

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alded nurses gave physical help while bringing spiritual peace. People suffered from famine and deprivation and the Goddards and the Cloughs devised means to satisfy the hunger of the body and the soul. The need of women missionaries became apparent and the Adele Fields and the Susan Haswells rose to new opportunities. In more recent years the city slums have commanded the attention of Christians and rural problems have come to the fore. It seems almost needless to say that these projects, typifying many others which have been developed in foreign lands, have been initiated with just two general purposes in mind. They have sought first, to acquaint men and women with the divine Jesus who loved, and understood, and walked among men. Then through disinterested service they have sought to make the world a lovelier and a happier place in which to live.

Dry Statistics frequently do the following speak of the constant adherence to the first principle of winning men and women for Christ.

The table below gives the number of baptisms in non-Christian lands during the past century:

1835-1844.....	6,653	1885-1894.....	59,045
1845-1854.....	10,195	1895-1904.....	68,375
1855-1864.....	13,067	1905-1914.....	101,115
1865-1874.....	14,241	1915-1924.....	125,743
1875-1884.....	42,762	1925-1934.....	188,177

Thus in the course of a hundred years (1835-1935) over half a million converts have been brought into the church. The beams of light which have radiated from this group can never be measured, nor can there be recorded the

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thousands who have accepted Christ in their hearts but who, fearing persecution and great suffering, have not openly professed him by joining the church. This small Christian group has had an influence so great that it far outweighs any comparison which could possibly be made on a numerical basis.

Another trend of the century difficult to evaluate is the change which has come with **Beauty for Ashes** the impact of Christianity on native cultures. In the vanguard of humanitarian movements of all kinds have been the Christian missionary forces. They have been engaged in campaigns against opium and for temperance, and have battled against cholera, malaria and sleeping sickness. They have carried on educational campaigns against child marriage, foot-binding, illiteracy and injustices of the caste system. They have urged humane treatment for the underprivileged, the mentally incompetent, the orphans, the aged, and the lepers, many of whom would have been left to die under old systems. They have not always stood alone, for in certain countries enlightened governments have been engaged in the same task and in these cases the Christian constituency has been the nucleus for permanent building. Christianity has also made a contribution to the other religions of the world. Buddhists in Japan have adopted the idea of the Sunday school. In many places the character of Hindu temple worship has been radically changed under the pressure that a religion must set high standards. The Mohammedan custom of seclusion of women, partly religious in origin, is breaking down. Education of out-castes is breaking the system of caste by which the Brahmans perpetuated themselves. By what

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yardstick can we measure in an effective way the indirect influences of the Christian message?

Self-help in Kingdom Building The last major trend to notice in the historical unfolding of the century is the fact that the principles of missionary administration which in certain quarters are regarded new today have been evolving gradually.

There have been debates, there have been temporary defeats, there have been periods of silence, but slowly and surely there has been an emergence of objectives. It has not always been the fault of the missionary that these great administrative principles have not come into effect at an earlier date. The church at home has too frequently placed obstacles in the path of realization. For the sake of illustration let us study the growing sentiment toward objectives which we now consider modern. Self-support is being widely discussed. Almost a hundred years ago Mr. Abbott began to work on that problem among the Karen peoples. In 1883 a book was published by C. H. Carpenter entitled *Self-support in Bassein*. To-day 984 of the 1,023 Karen churches in Burma are entirely self-supporting. Nor did this principle receive attention among one people only. The matter was studied carefully and a Board pamphlet was issued on the subject in 1884. Self-support was reported upon by a special committee of the Board at Saratoga Springs in 1895 and the following recommendation was adopted:

The true aim of foreign missions must be clearly discerned and constantly emphasized. This is not simply the conversion of men and women by American agencies. If it were, the missionary might well be disheartened. But it is the planting in every land of native churches, rooted in their own soil, self-supporting and reproductive.

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The Other Or let us look at the problem of an
Seventy indigenous leadership. By a vote of the Board in 1834 Dr. Howard Malcom was sent on a journey embracing Hindustan, Malaya, Siam and China, representing the first deputation to the field. He records his journey and conclusions in two very interesting volumes entitled *Travels in South-Eastern Asia*, published in Boston in 1839. His recommendations could have been lifted out of a more modern report on missionary problems. His statement on the training of leaders is the ninth in a series which he brought to the Board for action. He says:

It is of great consequence to put our work on a footing which may secure stability and increase, without the presence of a missionary. Ordained native ministers are very few. . . The missionary is all in all; and at his departure or death, every trace of his work may disappear. It is true, such churches at first would seldom be able to stand alone. But if they ever do, they must first have this feeble beginning. . . The qualifications of native assistants should receive more attention. The importance of this class of auxiliaries can scarcely be too highly estimated.

Again, there is a growing consciousness
“Love Thine that Christian missionary forces must
Enemies” help to outlaw war. Until very recently the group opposed to international conflict has been a small minority but to their humble beginnings we owe the efforts of today. To these “visionaries” we must pay our tribute for the fact that they were willing to make pronouncements in a generation when they were little understood. Just one hundred years ago a remarkable sermon on war which won the commendation of the missionaries of that day was delivered by Rev. Wm. E.

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Channing and reported in the May, 1835, issue of the *Missionary Magazine*. He said :

How long will the friends of humanity, of religion, of Christ, silently, passively, uncomplainingly, suffer the men of this world, the ambitious, vindictive and selfish, to array them against their brethren in conflicts which they condemn and abhor? Shall not truth, humanity, and the mild and holy spirit of Christianity find a voice, to rebuke and awe the wickedness which precipitates nations into war, and to startle and awaken nations to their fearful responsibility in taking arms against the children of their Father in Heaven.

Many people think that only recently have
Workers the values in interdenominational coopera-
Together tion been recognized. Unfortunately mis-
sionary effort in this regard has been circumscribed by church attitudes at home. From time to time great leaders of the century have arisen to support the principle of a world task so great that it must be approached in a cooperative way. Free-Will Baptists were conspicuous in their denominational life for the example which they set in this regard. It was fifty-five years ago that Dr. James L. Phillips, a Free-Will Baptist missionary in Bengal-Orissa, in a sermon called "The Reflex Influence of Foreign Missions" uttered the following challenging words :

In the presence of a work so grand in its conception, so broad in its scope, so strong in its sympathies, and so far-reaching in its results, sectarian bigotry and pure party zeal slink away into deserved oblivion, and the brotherhood of believers stands out in bold relief. Before so formidable a foe as heathendom, evangelical Christianity must present a solid, unbroken front. There is no room for petty quibbling, no strength to be frittered away in captious disputations.

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No record of the century can be complete without a tribute to the consecration and devotion of the men and women, many of whom paid the great price with their lives. The cost in suffering, sorrow and even death is part of the foundation upon which we build today. The heavy loss in life and health becomes appallingly apparent when one reviews the recent study by Dr. W. G. Lenox on *The Health and Turnover of Missionaries*.² The hardships of Elisha Litchfield Abbott, the spiritual father of Bassein Karen Baptists, is a notable but not unusual example. The following illustration is taken from the Burma Mission because the complete record is more readily available. Arriving at Moulmein just about a century ago, before Burma came under British rule, Mr. Abbott suffered at the very beginning of his career by an attack of fever which proved almost fatal. He saw his first converts and teachers arrested, beaten and tortured by hostile Burmans for carrying the printed word in their baskets. He describes a crucifixion of three men charged with rebellion and says: "I never had the idea of the agonies endured by persons nailed to the cross which I have had since I saw these two men with nails in their hands and feet saying as well as they could to the bystanders, 'I thirst, give water.'"

Arakan was a narrow strip of hot, marshy, fever-ridden territory on the east coast of the Bay of Bengal under the protection of the British flag. From 1824 to 1852 it became an asylum for the oppressed Karens of Burma. No fear of fever held back the noble spirit of

² W. G. Lenox, M. D., *The Health and Turnover of Missionaries*.

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Mr. Abbott who saw them there—a people greatly in need of a Christ. Just when his school was nicely started, and he speaks with pride of his “young men,” there was an epidemic of fever followed by dysentery, and then cholera with all its terrors. He sadly reports the death of five of his young men in rapid succession but in spite of it all in a private letter written in April, 1840, he remarks: “We labor under difficulties and privations from climate and location; the constant exposure of the Karens in Burma to persecution adds to our sorrows; but when we see the ‘stately steppings of the God of hosts’ our afflictions are swallowed up in joy.” A few years later he writes of a smallpox epidemic and notes in his journal that the children have been “mercifully preserved” although the oldest son, five years, has had two hundred postules on his face. He himself is stricken with the “seeds of consumption” and records pulmonary symptoms and a fever. A few months later he writes of the death of a “hale, happy, beautiful boy, just the one we did not expect to die.” Scarcely able to preach and travel, in a poignant letter written in 1845, he records the death of Mrs. Abbott from “jungle fever” and the subsequent death of the little one. After returning to America his constant labors among the churches in behalf of the cause he loved more than his life affected his voice. In spite of his physical weakness he pleads valiantly to go back to the field and when, upon his return, the Board admonishes him regarding “unnecessary exposure of health,” he raises the question of when any exposure of life and health is justifiable and cites a case in point:

At the close of 1844 I had an appointment to meet the Karen preachers near Ong Khyoung, in a small chapel, rudely built for

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the occasion on the sea-beach. My health had failed. Against the advice of the physician, with an alarming cough and an entire loss of voice, I started on that long journey to meet those beloved men, perhaps for the last time. My wife accompanied me with a sad heart, to see me decently buried in the jungle. I had some thoughts too. But I met those men, and preached to them day and night for twelve days; said the last word, and bid them adieu. Frequently during the time, especially late in the evenings, my dear wife would kindly come and whisper in my ear, "My love, do you wish to live another day?" But I did my duty, and we both considered that I was only able to go through with those scenes by a special interposition of Divine Providence. I do not think it too much to say that the influence exerted at that meeting was made, by the grace of God, the efficient instrumentality of promoting the usefulness and steadfastness of those men during my absence. There was an exposure that might have been avoided very easily, but who shall say it was unnecessary exposure? I dare not.

Needless to say not all of these difficulties beset every missionary but the fact that they were contingent, challenged strong men of great faith. It was the price of kingdom building in a day when a deep personal religious experience enabled one to meet seemingly insurmountable tragedies.

That those in the homeland realized these hardships and the danger is shown by the demonstrations given at the time of missionary sailings. Perhaps there is no better way to close this chapter than to view again the scene at the sailing of the *Cashmere* with Captain Hallet from Boston in early July, 1834. On Wednesday afternoon, June 25, the farewell for the missionaries was held in Doctor Sharp's meeting-house in Charles Street at which Rev. Jonathan Wade, returned missionary from Burma,

**Farewell
in 1834**

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preached on the text from 2 Thessalonians 3:1, 2, "Finally brethren, pray for us." The Burman and the Karen converts to Christianity, who had been brought to America by Mr. Wade on his furlough, also addressed the great gathering. One Sunday afternoon, June 29, he delivered his last discourse in the country on Corinthians 7:29, "But this I say, brethren, the time is short." Let the *Baptist Missionary Magazine* for August, 1834, describe the "exercises" which marked the sailing of this tiny vessel which had on its passenger list not only missionary pioneers destined to make history in Burma but a Mr. and Mrs. Dean, later to win victories in China:

It was a sublime yet melting scene. The vessel and wharf were crowded by deeply sympathizing friends and spectators. On board the ship prayer, equally appropriate and fervent, was offered by the Rev. Dr. Sharp, and two hymns sung from Winchell's supplement. Then came the last words of affection, the last pressure of the hand, the last embrace! Many tears were shed. The missionaries alone were tranquil and joyous. To Heber's Missionary Hymn, sung on shore, they responded in the ship in Smith's, beginning—"Yes, my native land, I love thee," in all the glow of self-denying sensibility. Shall we ever forget their faces, as they then appeared, though we see them on earth no more? Can we refuse them our prayers?

Native land!—in summer smiling,—
Hill and valley, grove and stream;
Home! whose nameless charms beguiling,
Peaceful nursed our infant dream;
Haunts! to which our childhood hasted,
Where the earliest wild flowers grew;
Church! where Christ's free grace we tasted,
Graved on memory's page, Adieu!

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QUESTIONS

1. Contrast the conditions in the United States in 1835 and 1935. In Asia.
2. Discuss the personalities and events which contributed to the awakening of missionary interest in the United States a century ago.
3. What principles of missionary administration, now commonly recognized, have been in the process of evolution throughout the century?
4. Outline the historical development of the work for women abroad by Baptist women of America.
5. Discuss the implications of the statement, "The missionary task is infinitely more complex than a century ago."
6. Why are Southern Baptists interested in the centennial celebrations on the four fields?
7. Mention some of the difficulties which missionaries have had to meet during the course of the century.
8. Discuss the changes in the Baptist constituency from 1835 to 1935, explaining the reasons for the rapid growth in numbers and the distinctive contributions which have been made.
9. What differences surrounded the farewell to missionaries in 1835 as compared with 1935?
10. What heritage has been bequeathed to Baptists of 1935 by the pioneers?

II

A HUNDRED YEARS IN THE HILLS AND VALLEYS OF ASSAM

SALIENT FACTS ABOUT ASSAM

POPULATION: 9,247,859.

BAPTIST RESPONSIBILITY: Baptists are solely responsible for three-fifths of the entire area and four-sevenths of the population.

LOCATION: Northeastern province of British India between Thibet on the north and Burma on the south and east.

AREA: 67,334 square miles.

GEOGRAPHY IN BAPTIST AREA: Brahmaputra River valley and spur of Himalaya Mountains.

CLIMATE: Tropical and semi-tropical.

LANGUAGES: Many languages and dialects, Bengali, Assamese and the Thibeto-Burman dialects among the most important.

PRINCIPAL RACIAL GROUPS: Assamese, immigrant tea garden classes, Garos, Nagas, Abors, Miris.

RELIGIONS: A wide range of religious conceptions under three general heads arranged according to the number of adherents—Hinduism, Mohammedanism, Animism.

STATISTICS: *

† Missionaries A.B.F.M.S. and W.A.B.F.M.S.	65
Native workers	974
Churches	904
Churches self-supporting	792
Church members	54,154
Baptisms	1,893
Schools	391
Pupils	11,103
Hospitals	4
Dispensaries	6
Patients	26,517

* From 1934 Annual Report.

† As of April 1, 1935.

A HUNDRED YEARS IN THE HILLS AND VALLEYS OF ASSAM

The Tea-Shop of the World A "new route to India" was not in the minds of the Baptist fathers a hundred years ago. It was a road to China. The needs of China, through the work of Robert Morrison, had attracted the attention of the missionary world, and weighed heavily upon the members of the Triennial Convention in 1835. The year before the Board had voted to open a mission in China "so soon as God's providence shall put the facilities for so doing within our reach," even though the great port cities of the Celestial Empire were closed to the commerce of the world. The Corresponding Secretary of the Society evidently felt that "God's providence" might work through him. In this he was not disappointed. He wrote a letter to Rev. Wm. H. Pearce of the English Baptist Mission of Calcutta. It was by a strange coincidence that about the same time Major Jenkins, British Commissioner of the then wild and uncivilized country of Assam, came to feel that some of his barbarous subjects might be in need of a spiritual reformation. From his headquarters at Gauhati, spelled in those days Gowohatti, he wrote a letter on March 10, 1835, of which the following is a part: "The ground which I would particularly bring to their attention (American Baptists)¹ is the northeastern district of Assam. . . Here is an ample field; it extends all over the north and west of China."

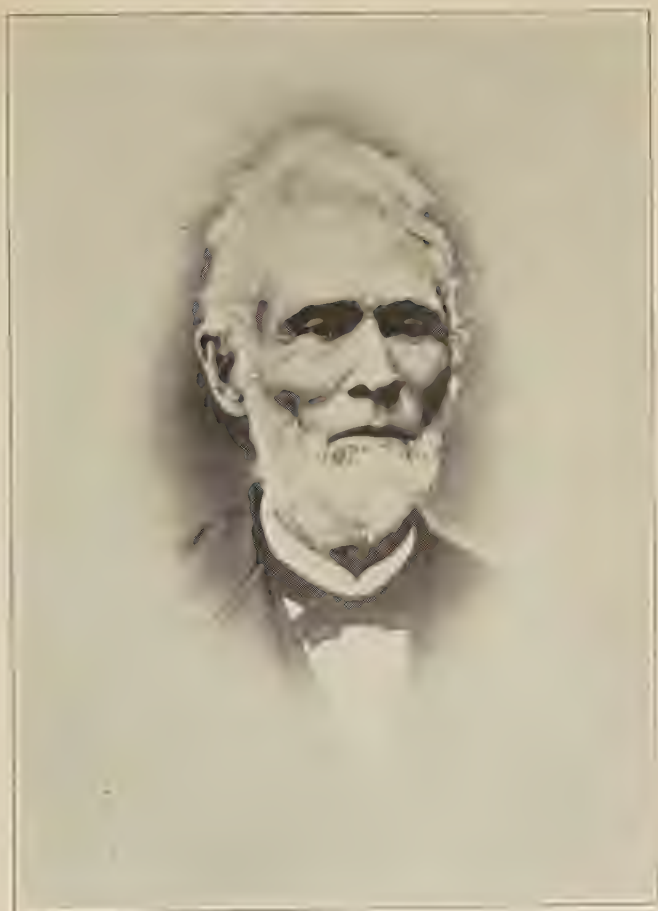
Gauhati

¹ Parentheses are the Author's.

BETWEEN TWO CENTURIES

The correspondence on this subject also throws an interesting side-light on the beginning of an important industry in Assam. From another letter one gleans that it is the purpose of the Indian government to send a mission to China by the Assam route during the next cold season to make "inquiry about the culture of the tea plant." How significant the results of that inquiry were is indicated by the figures given in the *Indian Year-Book* for 1932-1933 showing that the area under tea cultivation was 433,809 acres and adding the further remark that "in less than a hundred years the British Empire has become the tea-garden and the tea-shop of the world." It was with one of these early caravans that the missionaries hoped to pass through the Great Wall of China and to carry the religion of Jesus over the route of inland trade. Until this opportunity came it was planned to work among the Shans concerning whom Major Jenkins had so recently written.

It has already been stated that the mission staff at Moulmein, Burma was all too small, but these were days of great faith. The English Commissioner had promised to give 1,000 rupees if the missionaries would settle in Assam and 1,000 more for the first printing press in active operation. The missionary group in Burma did not hesitate. Nathan Brown and A. B. Cutter, a practical printer, were designated to Sadiya, 400 miles north of Ava. There seemed to be no bickering over the extra responsibilities placed upon those left behind. Adoniram Judson exhibiting his great spirit wrote: "My heart leaps for joy to think of Brother Brown at Sadiya and of all the intervening stations between here and Bangkok,



Nathan Brown, D D
Assam

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Siam. Happy lot to live in these days." The old letters tell the story of the journey of 800 miles across the Bay to Calcutta and up the Brahmaputra River. Mr. Brown writes on March 23, 1836, that they had arrived after a tedious journey of four months from Calcutta and adds as if with a sigh of relief, "On this spot we hope to spend the remainder of our days." But all was not to be so lovely as first promises seemed to indicate.

Scarcely had the ink dried on Mr. Brown's report of the beauties in the Sadiya district when disaster began to fall. One death in the family had already been recorded. Little William had become ill the day before they were to sail from Moulmein and had been buried at noon on sailing day. Their lovely little daughter, Dorothy Sophia, was taken soon after their arrival, and then Mrs. Brown was seriously incapacitated with malaria. In addition to these personal tragedies, Burma was in a state of war and the turbulent conditions made all the country restless. The wild tribes of the northeast provinces were waiting only for a suitable occasion to rebel against British authority. Their opportunity came in the early morning hours of January 28, 1839 and they struck decisively and swiftly.

Mr. and Mrs. Brown were in quiet sleep
A Midnight on that Monday morning. They were
Massacre awakened by the war cry of savages and
the crack of muskets in the direction of
the stockade. In a short time the sky was lighted by the
red of a burning village. Uncertain what to do and not
knowing but that a part of the enemy was lurking in the
shadows to massacre them, they took their two babies, a
few articles of clothing and a cannister of biscuits and
decided to seek safety on the river. They arrived at the

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water edge just in time to find a frightened coolie making off with the boat. Taking the risk of calling to him, they finally succeeded in getting into the native canoe and "endeavored by prayer to quietly and resignedly await His dispensations toward us." The muskets ceased firing. The yells of the savages diminished, but the occupants of the frail little boat did not know which side had been victorious. Imagine the thrill when, just as the first streaks of light began to make visible the peaks of the mountain, over the roughly rippled waters of the sacred river came the clear, distinct notes of the English bugle. The attacking force had carried no firearms, only battle-axes and spears poisoned with aconite. Colonel White, the commanding officer, had been killed on his way to the powder magazine, his body pierced thirteen times with spears. Thirty-four native soldiers were killed and wounded, and a hundred Assamese including women and children. A letter to Doctor Bolles, the Mission Secretary, written in March, 1839, portrays the disappointment of the little group. Mr. Brown says: "Our prospects for the present are quite blasted; many of the inhabitants have fled. . . Still we trust that these disturbances will be overruled." Unfortunately, this hope did not materialize and it was decided, reluctantly, to move the station to Jaipur where it was anticipated that the British would undertake tea cultivation. Such were the dangers of the early seed-sowing.

The devotion of Mrs. Brown to the cause
A Glimpse in which she and her husband were engaged
of Humor is another illustration of the fact that although the women of the early century were reticent about assuming public responsibilities they bore

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their full share of the missionary load and paid the price in tremendous sacrifices. After the removal to Jaipur, their boy Nathan was taken ill and, when he had been suffering for several months, they found to their consternation that he was going blind. They realized the necessity for getting him to Calcutta but here they were, with a new work just started. Mrs. Brown exhibits the courage of the pioneer when she writes to her sister Sophia: "The idea of leaving our missionary work so soon, after having lost nearly the whole of the previous year, made my poor husband feel almost broken-hearted and discouraged. I therefore summoned all my resolution and told him that if he were willing to remain at home and pursue his missionary labors without me, I would, God helping me, undertake the long hazardous journey alone."

In a canoe hollowed out of the trunk of a tree, with her boy wrapped in a blanket on the bottom, she made the journey of eight hundred miles down river taking fifty days. She records in a most humorous and happy way the experiences of that tedious and dangerous journey, mentioning among other things "the hundreds of alligators stretched several yards out of the water basking in the sun." Her sense of proportion must have had a large part in keeping her alive during the difficult trip. She writes wistfully and humorously in one of the letters to her husband:

I have had no trouble at all with the men or servants. All are as attentive to my wants as I could wish. They all behave far better than I expected; everyone appears happy and contented. The goat and myself are the only ones who wear a long face. I feel a great deal of sympathy for the poor old creature—she

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appears so much as I feel. I have not heard her speak a word or utter one complaint, but she is evidently "down in the mouth" because you have deprived her of her little ones and separated her from friends. . . I can fancy how the poor old creature feels.

But before proceeding to trace the subsequent history of this mission which had such noble beginnings we must acquaint ourselves with the general facts about the geography, the languages, the racial divisions, the social and political history, and the religions of Assam. Above all, we must be sure that we know that Assam is not Siam! It will be helpful to understand how the physical characteristics of the province have affected the development and to know that of these none is of more significance than the abundance of rain.

Cherra Punji, Assam, one of the wet-
Rain! Rain! test spots in the world, has an average
Rain! rainfall of 458 inches in the course of a
single year. In parts of the United
States we refer to the "blizzard of 1888," but in Assam
the year of 1861 is called to mind for it is said that 805
inches of rain fell at Cherra Punji, 366 of them in the
month of July. For all of Assam the rainfall is heavy,
ranging from 67 to 229 inches. The average rainfall for
New York City is about 43 inches per year.

Geographically Assam can best be described by two words—mountains and plains. Two great valleys, the Surma and the Brahmaputra are separated by a series of mountain ranges and plateaus rising in altitude from 4,700 feet in the Garo hill district to 10,000 feet in the Naga hill district. The province of Assam lies in just about the same latitude as Florida but is tropical in climate. It is shut off from the north by the great peaks

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of Thibet and the valleys are damp, steaming and very fertile, with jungles haunted by tigers, leopards and elephants. The larger of the two valleys is the Brahmaputra, drained by the great river of the same name, 450 miles in length and flowing through a plain averaging 50 miles in width. The Assamese have a tradition that once they were perishing for water and their god Brahma, chief of the Hindu dieties, gave them this great river. On one day during each year its waters are regarded holy and sacred. The area of the province is some 67,334 square miles which is a little larger than the state of Michigan. The population is about 9,250,000. Due to the great stretches of waste land and rivers the population density is only 137 per square mile which is small when compared to the rest of India. On these fruitful valleys, many peoples have looked with envious eyes.

The early history of Assam is not written but from the number of racial **Arbitrators** groupings represented and the fact that **Who Turned** no trace can be found of a people **Conquerors** indigenous to the country, it is known that the history of the province has been one of migration and conquest. Strange to say, although at first each succession of invaders seemed to conquer, they in turn were conquered by their new environment. There was marriage and intermarriage and the process of the assimilation and amalgamation of new peoples went on through the centuries until the advent of the British, who did not migrate but came to rule in the name of a distant king. At least three distinctive races wandered into the rich valleys of Assam, and their arrival is easy to understand when we recall that the Aryans swept across the deserts

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of Western Asia from the northwest, that the Mongolians entered from the northeast, off the cold windswept plains of China, and that the Dravidians, the dark-skinned folk of Southern India, found in the Assamese valleys a wealth not to be had in the famine-stricken areas of their native land. It was a tribe of Mongolian origin, the Ahoms or Assams, from which the country was to take its name. The Ahom kings were the last native dynasty in Assam and after several hundred years extended their power down the great valley until they finally came into fierce conflict with the Mohammedans who were trying to annex Bengal. The Ahoms had adopted Hinduism at some time during their press southward and when they ran into dire trouble with their hated religious enemies, the Mohammedans, they called in the Burmans, who were Buddhists, to arbitrate the matter. The Burmans, still under independent rule, saw their opportunity, and after ten years of conquest and atrocities became the rulers of the valley some time after 1810. This undeserved victory was to be short-lived.

“Economic determinism” was a phrase not in common usage when the Dutch gained a monopoly of the spice and pepper trade from the islands of the East. The East India Company of London was organized to find a new source of supply and to help “break” the pepper market. India, “the fairest jewel in the British crown,” owes her place in the Empire to that decision. For 250 years the East India Company, unaware of modern terminology or the economic reasonings behind the venture, was laying the base upon which a great empire would be built. The extension of British influence in Assam was inci-

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dent to the war between England and Burma, in 1824. The Burmese in Assam attempted to set up a king in a small territory which had recently come under British protection. They were defeated, driven into the hills and at the conclusion of the war, in 1826, Assam was ceded by the Burmans to the British. The century has proved the latter capable and conscientious administrators.

With her history of invasion and conquest it is easily understood why Assam is a land of many languages and dialects.

Although the number is variously estimated up to 167, they fall generally into three groups. The Bengali is a Sanskritic language with a large and growing literature, both religious and secular, and is spoken by 43 per cent. of the people. The Assamese, also a Sanskritic language with a literature more limited than the Bengali, is spoken by 21 per cent. of the population. The remaining 37 per cent. of the people use the multiplicity of dialects included in the Tibeto-Chinese group and other language forms originating in India. Work in the Baptist Mission is carried on in nine language groups and the development of a Christian literature began very early in mission policy. Dr. Nathan Brown, mentioned prominently in the early pages of this chapter, had a genius for languages. He had been in the land only a little more than two years when he could report that eleven school books and thirteen chapters of the Gospel of Matthew had been translated into Assamese. Later he translated hymns, wrote a life of Christ, translated *Pilgrim's Progress* and the story of Joseph, and put the New Testament through three editions. Dr. E. W. Clark, pioneer among the Nagas, gave the Bible to that

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hill tribe in their own tongue and Doctors Mason and Phillips made it available to the Garos. But these men were not only interested in languages, they were students of the religious life as well.

Jungle Gods and Temple Bells

Assam has been a battleground of religious differences. Broadly speaking, there are three main groupings, not counting the ever-increasing number of Christians. The adherents of Hinduism represent a little more than half of the total population. The Mohammedans claim about a quarter of the population, and with the exception of a few Buddhists, the remainder are animists, or spirit-worshippers of the hill tribes. The religion of the Assamese in the Brahmaputra Valley is Hinduism, but the beliefs of the Hindus differ even more widely than the doctrinal tenets of Christians. Hinduism, which came from India proper, has been widely modified by rites and customs peculiar to the Assamese. As a class Hindus are idolatrous, though their idols are generally kept in temples. Hinduism also includes a system of priesthood and divisions into castes, principally along occupational lines. Hindu castes are very numerous but seem to be under three main groupings: the Brahmin or priestly class at the top, the Pan-chama or outcaste at the bottom, and the Sudras in the middle. This latter group is subdivided many times and for the most part it represents farmers and artisans and forms the backbone of Hindu society. Miss Vickland, in *Kingdom Conquests in Fair Assam*, draws this graphic picture of the religious life:

Cows sauntering home at eventide, whose very dust gives the hour its name, "go dooli" or cow dust, so sacred are they.

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Temples hidden in jungle shadows, with silver bells announcing at intervals the worship within. Heavy incense from wayside shrines making fragrant the evening air. Holy men, sitting by smoldering fires, basking in their voluntary wretchedness and the sincere reverence of the simple country folk. Long lines of them, naked, shaggy, unkept, marching single file along the dusty highways, wending their virtuous way to proud, golden-crested Mount Kamakhya, joining the never-ending procession of pilgrims also thither bound from every corner of Hindustan, to pray at her sacred shrines and to acquire merit through the hardships of the journey thither.

The Mohammedans invaded Assam at intervals from the thirteenth century on. They brought with them the Koran, their holy book, and a belief that Mohammed is the last in a series of great prophets, possibly numbering 125,000, given to the world. Contrasted with the Hindus who are usually polytheistic, they are monotheistic, do not worship idols, nor do they hold the cow sacred. But for centuries Mohammedan women have been kept in seclusion in dark, stuffy zenanas, "those worlds of untold tragedy and suffering." The Mohammedans are fierce, proud and full of religious zeal. The largest number of the followers of the prophet reside in Surma Valley and the work of the Baptists does not touch Mohammedanism as intimately as it does Hinduism and animism.

The people of the hills, the animists, have proved most responsive to Baptist work. It should be kept clearly in mind that animists believe in spirits and are not idolatrous worshipers of graven images. The life of these primitive people is filled with a constant fear of the countless malignant spirits who haunt the streams, the caves and the forest. The demons of the air, the earth, the woods, or the mountains may make the herds sterile, the

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women barren or bring death into the home. To propitiate these designers of evil one of the honored formulas is to kill a fowl, leaving the feathers and the blood under a tree for the demon's acceptance.

A description of the religious attitudes and the native folklore of the various religious constituencies in Assam would in itself provide enough material for a book. The following illustrations drawn from popular conceptions current in Assam will serve to portray the divergence in religious thought. The questions given below are taken from a catechism prepared by a noted Hindu authority :

Question: What is the chief gate of hell?

Answer: A woman.

Question: Who is the wisest of the wise?

Answer: He who has not been deceived by a woman.

Question: What is that which cannot be trusted?

Answer: A woman.

Contrast this attitude toward women with
A Sacred Cow the difficulties encountered by one poor Hindu of the farming class who accidentally killed a cow while plowing. The Brahmin priest imposed a heavy judgment for this serious offense, extorting a fine sufficient to buy two good bullocks much better than the one that was killed. In addition to this heavy fine, for each year of the cow's age, six in this case, he was sentenced to wander about India as a beggar and to visit as many sacred spots as possible. He was told that when people spoke to him he should bellow like a cow that they might know he was under judgment. Realizing that if he left home for six years his family

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and his property would be exposed to the further dictates of the priests, he began "to search in his heart." His trouble was so great that he talked with several people and one of them, a Christian, brought him to the missionary where he heard for the first time the story of the Christ and learned that peace is not to be found in temples but in the heart.

We are indebted to Mrs. Mary Mead Clark, one of the pioneers in the Naga hills, for much information regarding the beliefs of the Naga peoples. In their primitive state the Nagas think that the soul does not die with the body; they trust in omens and they attribute their ills to spiritual agencies of an evil nature. Their story of creation is an interesting one. They have three important deities, and it is said that to the third of these, Leezeba, was given the task of molding and fashioning the world. Tradition has it that after the valley of Assam was nicely leveled and finished to the satisfaction of the god, he was about to commence reducing the hills when a cockroach appeared telling him that war had broken out. He immediately left his work and never resumed it. Hence the Naga country is rough and mountainous and in appearance seems unfinished.

Keeping in mind the principal features of the country, the people and the religions, we must turn again to that interesting story of the winning of Assam to Christ. The Board followed the work of the Browns and the Cutters, which began in 1835, with great interest and within a year two new families, Rev. Jacob Thomas and Rev. Miles Bronson, with their wives, were on their way to join the pioneers. They arrived in Calcutta in

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April and two weeks later started on the long battle of four months against the current of the mighty Brahmaputra River. At night they laid their beds on low-lying sandbars jutting out from mosquito-infested swamps. It was not known then that the anopheles mosquito was the carrier of malaria and in a short time this group too began to suffer. Mr. Bronson was stricken dangerously ill with fever. Rain fell in torrents and the boatmen could not make rapid progress with their heavy load against the strong and dangerous current. Mr. Bronson's condition became so serious that the little party stopped along the way and besought God for comfort and help. Sadiya was just a few days away and it was decided finally that Mr. Thomas should go there to procure aid. In a light canoe Thomas, with a native companion, struck out against the angry swollen stream. The buildings of Sadiya were almost in sight when a part of the river bank, eaten away by the force of the stream, began to slip and the canoe rushed to its doom. Two trees with a mighty roar crashed across the middle of the boat, crushing it, killing Mr. Thomas, who was held in such a way that he could not be extricated. Fortunately Mr. Bronson, who had been left behind, recovered and finally arrived at Sadiya from where he wrote: "Thus has closed our voyage up this mighty river. The first part of it was one of constant pleasure and enjoyment; of the latter part, how painful the remembrance!" The spring following the massacre, the little band at Sadiya left their homes and schoolhouse to remove to Jaipur. Within two years this station was abandoned also because of its unhealthful location and work was started at Sibsagar, now the oldest mission station in Assam which has carried a continuous program.

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If space permitted it would be interesting and profitable to follow the development station by station and project by project. Since this cannot be done an attempt will be made to give a picture of the general types of work carried by the mission, first by races, then by projects.

Charts and tables may be dry but if you **More Dry** give your imagination wings you may be **Statistics** able to picture the heritage of Baptists herein demonstrated. The list shows the stations from which Baptists now carry on work, the date of their founding and the people to whom they minister most largely:

Sibsagar	1841.....	Assamese.
Nowgong	1841.....	Assamese.
Gauhati	1843.....	Assamese, Garo, Kacharis.
Goalpara	1867 (No missionary) ...	Kacharis, Rabhas, Garos.
Tura	1876.....	Garos.
Kohima	1879.....	Nagas.
Impur	1893 (No missionary) ...	Nagas.
North Lakhimpur ...	1895.....	Immigrants.
Golaghat	1898.....	Assamese.
Jorhat	1903.....	Assamese.
Sadiya	1906.....	Abhors, Miris.
Kangpokpi	1919.....	Nagas.
Furkating	1928.....	Mikirs.

The people of Assam among whom Baptists are working can be classified into three general groups:

1. The Assamese of the plains, largely Hindus and Mohammedans.
2. The immigrants from India, tea-garden workers, also on the plains.

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3. The hill tribes embracing the Garos, the Nagas, the Mikirs, the Abors and the Miris, and other primitive races.

Among all these peoples, work for the Assamese has offered the most difficulties and the least encouragement because in large numbers they are adherents to Hinduism. This does not mean that the Assamese work is the least important. On the contrary, this race is the dominant and the ruling class in the valley. Hinduism in its Assamese form has caste rules which seem to be of iron, an overbearing and dominant priesthood and a weak conception of sin.

The difficulties experienced in matching the reasoning of the Hindu type of mind are illustrated by a meeting in Gauhati last year. It was a service commemorating the one hundredth anniversary of the death of Ramon Mohan Roy, one of the most tolerant and progressive of Indian religious leaders. A Christian, a Mohammedan, and a Hindu were asked to speak. The speaker for the Hindus was a professor in the English Department of Cotton College, the government school at Gauhati. He explained that God is not *in* everything, but *is* everything. From this premise he made the deduction that there is nothing wrong in worshiping idols which are made of earth because earth is God! He continued that if one's mentality is low and sees God in mud he should worship that, but if it is higher and does not need the medium of an idol, that is all right, too. With such reasoning the messenger of Christ must cope. Over the years the missionary force working among the Assamese with their strong Hinduistic conceptions has been small. A further

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fact bearing upon the meagerness of results is that this important work has been developed side by side with that for the immigrant classes in the tea-gardens, who have been much more responsive than the Assamese. This has served to direct the attention of the missionary staff, already very inadequate in numbers, to those who seemed most willing to hear the Word of God.

Immigrant Classes This latter group has come to have a place in the life of Assam because of a plant called tea which has changed the habits of a nation. To withstand the heat endured in the cultivation of this English breakfast favorite, dark-skinned folk were imported from the torrid plains of India and have become the great "coolie" class of Assam. Work among this receptive group was begun in 1872. Some of them had already been under Christian instruction before migrating northward and they formed a small colony around which further activities could be developed. Imported by the tea companies for labor purposes, after their contracts have been ended, many made Assam their permanent home. Thus has another racial element been introduced into an already variegated assortment. It has been possible to develop a program and to use the existing stations and the language in which the work for the Assamese is carried. This has not been true of the next major group, who represent a much more primitive and neglected order of society.

Among the Hills Let us see the picture. Densely wooded hills inhabited by a savage people; a peaceful valley asleep in the darkness; a sudden swift raid; houses burned, women captured, heads taken back for trophies; a punitive ex-

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pedition and another murderous sally. Such was the history of Brahmaputra Valley harassed by the hillmen for the forty years from 1826, when territory was ceded from Burma, until 1866 when the British Government, tired with half-way measures, determined upon permanent occupation. Most important of these hill peoples are the Garos, the Nagas, the Mikirs, the Abors, and the Miris. Some of these great tribes have many subdivisions. It is said that there are thirty branches to the Naga family, among the most important of which are Ao, Lhota, Sema, Angami, and Tangkhos. Though speaking different languages and having wide differences in tribal customs, at the time the missionaries made their first approach at least three characteristics were common to them all. They were head hunters, they were spirit worshipers, and they were illiterate.

The story of Christian advance among these people is one to thrill the heart of every Christian. The courage which it took to drive the entering wedge can best be demonstrated by a conversation recorded in 1866 between Rev. I. J. Stoddard, missionary pioneer, and Sir William Grey, Lieutenant-Governor of Assam. It is reproduced in part:

They "You are on your way to the Garos of Assam?"

Deserve "Yes."

Extermination! "Do you know the Garos?"

"Not much."

"Allow me to kindly advise you and warn you. They are a blood-thirsty set of savages and deserve extermination." After a fearful account of their annual raids into the plains for human heads of British subjects to

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pacify the evil spirits and insure good crops, he continued, "Now, Mr. Stoddard, be advised and warned not to go into the Garo independent territory, to lose your head and to cause the government trouble."

The pioneer replied that he had "utmost confidence in the glorious gospel of the blessed God to tame the savage."

The story of how this race is being redeemed is one of romance and adventure! Where can more of it be found than in the beginnings among these wild people, or where is there a better example of the

A Torn Pamphlet and a Tribe Redeemed "miraculous providence" (a term frequently used a century ago) which has seemed to lead so often in missionary undertakings. In 1847 the British Government had started a school at Goalpara, hoping to win some of the Garo boys and thereby gain an easier access to the hills for administrative purposes. Just ten boys could be induced to come to the school but two of the number were destined to make Baptist missionary history. Omed and Ramkhe, these two, later became sepoys or soldiers in the British army. One afternoon some years after he had first enlisted, Omed was sent to guard an empty bungalow on the mission compound at Gauhati. The sentry walked his beat with regularity. Each time he passed by the house he saw tracts written in Bengali scattered on the floor. He had been forbidden by his sergeant to touch them, but what fruit denied is not attractive? Watching his chance he tucked a few in his blouse. One of them, entitled *Apatti Nashak* or *The Destroyer of Objections*,² made a profound impression upon his mind. It gave an explanation of the Christian

² William Carey, *Garo Jungle Book*, p. 59.

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faith and answered objections to its acceptance. Soon afterward Omed chanced upon a sub-overseer who was a Christian and who debated with him on the Christian way of life. In the meanwhile Ramkhe, though separated for a time from his friend, had also read a book which completely upset his religious thinking. Finally the two boys met and together they decided to go and see Kondura, a product of Doctor Bronson's orphanage at Nowgong and a government clerk at Gauhati, a hundred miles away. This fine Christian was able to help them. There was no missionary at Gauhati at that time and no way was open for the boys to be baptized. Word was sent to Doctor Bronson, but a year elapsed before he could get there. However, on Sunday, February 8, 1863, "while the temple gongs were resounding their challenge across the stream" the first missionaries to the Garos were baptized—two young men destined to become the leaders of a race venturing from darkness into light.

A Tiger	Omed and Ramkhe, the two sepoy, be-
Helps Build	came the first representatives of Chris-
a Village	tianity to the hill peoples in Assam and in
	1867 a Garo church was organized, with
	headquarters at Goalpara, after thirty-six
	converts had been baptized by Doctor Bronson. Upon his
	return to Nowgong from that notable experience which
	he called "a day of days," Doctor Bronson found that
	Mr. and Mrs. Stoddard had just arrived on the field after
	spending their first furlough in America. He told them
	of his recent journey and the unique opportunity which
	seemed to be opening in the hills. The same Mr. Stod-
	dard who had told Sir William Grey that he was on
	his way to the Garos kept his word and cast his lot with

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the backward people of the mountains. Both of the Garo converts formed Christian villages, Omed at Rajasimla and Ramkhe at Nisangram. That they should do this is in itself a tribute to the change in heart which the boys experienced, but it becomes even more astonishing when we learn under what difficulties it was accomplished. The village of Nisangram was built in a dense jungle and to clear the land was a heavy task for the small group of Christians. Among other things it was necessary to build a dam across the stream which flowed through the valley. Time after time it was washed out before it could be completed because there were not enough people to finish it before the coming of the rain, and of course the heathen Garos would not help. One day while the work was in progress a tiger sauntered out of the jungle and killed a pony belonging to one of the local merchants. Some one with courage was needed to put an end to this beast before he undertook further depredations. They called the third Garo convert, another ex-sepoy by the name of Rangku who had followed his friend, the Christian teacher Ramkhe, to the new village and who was noted for his skill with a rifle. He selected carefully a favorable spot and secluded himself until dusk when out of the shadow with stealthy tread skulked the striped beast. Rangku did what he had done once or twice before and what he was destined to do many times after, for it is reported that more than seventy-five tigers fell by his gun. As a reward for the kill he received the government bounty of twenty-five rupees. Realizing the serious problem at the new village he bought sweetmeats and rice and invited the Garos to a feast. They came, they went to work, and the dam was finished in one day.

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This was the humble beginning of a work with which great names have been associated during the past seventy years. To mention only a few there have been the Whitings, the Phillips, the Lasting Foundations Burdettes, and the Masons. Typical of and an Open these great pioneers is Dr. M. C. Mason Letter who served for half a century in the Garo Hills and passed to his eternal reward last year, on October 15, 1934, when he was ninety years of age. He was privileged to see in his lifetime the transformations taking place during almost the entire period covered by this book. He had the additional joy of witnessing three of his children consecrate their lives to missionary work. One of his greatest contributions was the reduction of the Garo language to written form. Credit must also be given to Doctor Mason and to Dr. E. S. Phillips for the translation of the Bible into the Garo tongue. How permanently one man can build is revealed by the following comment from a young missionary who followed in Doctor Mason's steps, but who never had an opportunity to know him personally. In deep appreciation, he writes: "I count it a rare privilege to be permitted to work in the field in which Doctor Mason labored so well and for so many years, and we are ever grateful for the firm and lasting foundations that he laid for this work."

The Garo church, small and weak when Doctor Mason began his labors, reported a membership of 15,241 in 1933. On the field there are 22 central churches and 331 branch churches. Thirteen of the 22 churches are supporting full-time pastors and 698 baptisms were reported for 1933.

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Far more important than numbers is the spirit and devotion which characterizes the work. A year or two ago the sad word was relayed that some of the village schools would have to be closed because of the continued shrinkage in missionary appropriations. How did these Christians, recently out of savagery and illiteracy respond? Into the heart of one of the teachers came the feeling that he must send an "open letter" to his colleagues. He stated in it that he would give the equivalent of one month's salary toward a "Teacher's Helping Fund" and he challenged the other village leaders to the same sacrifice. They met the challenge and part of the work was saved. At best it could be only a temporary measure, but it represented the new spirit of the Garos.

But the Garos were not the only wild and
A Head savage tribe in the hills to whom Baptists have
Hunters' gone. Side by side with them must be con-
Village sidered the Nagas with their many divisions
and varied racial characteristics. Mrs. Clark has described in a graphic way the helter-skelter villages built on high ridges for additional protection against enemies, and the flimsy houses two and three tiers deep running off downhill along the main thoroughfare. She says that the most conspicuous things about the houses of the heathen Nagas were the cooking pots turned upside down and bound on to the gable—a sign of welcome for friends; and the rows of bleached skulls—a warning to enemies. The first room in the house, corresponding to the front hall, had for furniture a large wooden mortar for hulling rice. In addition there was a trough for feeding the family pig and sufficient room for other domestic animals to pass the night. In the center of the house was a fire-

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place but no chimney, the smoke serving to protect the inhabitants from mosquitos and sand flies. The living-room usually had, as an added attraction, a nest for a hen. The floors were earthen and the beds of bamboo were placed upon the floors. Not only were the surroundings squalid but the people were fierce and noted head hunters. But let Mrs. Clark give her own description of the savage propensities of the Naga:

He is ready to sacrifice to the utmost that his praises may be sung and his name perpetuated. The highest type of glory of which he formerly had any conception was bravery and success in war. Village sites were chosen, planned, and built with reference to war, and paths were kept to the mountain ridges and highlands in order to avoid giving advantage to skulking foes. The heads of women and children counted as much as those of men, the long black hair of women being especially prized for decorations. It was not uncommon for a company of young men to bind themselves with an oath to refrain from the gratification of some coveted pleasure until they had brought the head of an enemy into the village. Such trophies won the privilege of ornamenting spear shafts and battle-axe handles with tufts of hair, black or dyed red and yellow, adorning their blankets with cowrie shells, and wearing boar-tusk necklaces. Men were dubbed women or cows until they had contributed to the village skull-house. Young maidens instigated their betrothed to this bloody work, and it was woman's voice that trilled the cry of victory when these prizes reeking in blood were brought into the village.³

The first approaches to these animistic
A Naga to peoples were made in 1871, when Rev. E.
the Nagas W. Clark, D. D., in charge of the Mission
Press at Sibsagar persuaded Godhula, an
Assamese Christian, who had come under the influence of
the consecrated personality of Doctor Bronson, to attempt

³ M. M. Clark, *Corner of India*, pp. 46, 47.

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to acquire the Ao Naga language from those of the Naga race who had come down from the hills. A year later, with a courage which has characterized the followers of Christ in every land, and as truly a foreign missionary as anyone has ever been, Godhula and his wife, the Asamese converts, went to the village of their Naga teacher in the hills and stayed until November. When Godhula came back to Sibsagar, a company of Nagas came with him, and nine of their number related their experiences in the new way of life and were baptized. Three years later Doctor Clark went to live among these people who were constantly at war with the neighboring tribes and among whom honor was measured by the number of skulls credited to the skill and prowess of the individual warrior. Today, when we speak of the desirability of the missionary living close to the people whom he is seeking to serve, we must recall that it has been done many times. For seven months Doctor Clark shared quarters with a naked, unwashed savage until finally he was able to establish the new village of Molung where he lived as a missionary among the Nagas. On making application to live among these people, then in unadministered territory, Doctor Clark received the reply that if he made the venture he must do so at his own risk with no thought of protection from the British. He met with outstanding success and later activities were transferred from Molung to Impur, now the center of a thriving work among several branches of the Naga family.

The Naga Spirit World In 1885 work was begun among the Lhota Nagas, a tribe with which the name W. E. Witter will long be associated. A paper read by Doctor Witter

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at the Assam Jubilee Conference in 1886 gives a description of the strange belief in immortality held by these primitive people. The Lhotas before the coming of Christianity thought that the "shadows of men," after death, entered upon an underground existence where they lived nine successive lives. They passed from one village to another appearing above the earth as bees and locusts and grasshoppers. For that reason the buzz of an insect was particularly pleasing to the Lhota Naga ear. No such pleasant fate awaited the spirits of those who were lost and doomed to wander forever outside of the home of the blessed. This latter group included those who met death by accident, from drowning, the falling of a tree, or from accidentally becoming a part of the anatomy of a tiger. Those who fell from a tree were believed to be doomed to suspend in mid-air for eternity. What changed conceptions and new comforts have come into the religious thinking of that group of people to whom Christianity has come to have meaning! The work among the Lhota Nagas is now carried from the Impur station mentioned above.

Another group of Nagas among whom
The the missionaries have carried a most active
Turbulent program are the Angami. This tribe is
Angami probably the strongest, physically, of the
race. Dr. S. W. Rivenburg, now living in
retirement in the United States after long years of service
in Assam, stated at the Jubilee Conference "that of all the
tribes—and they are as numerous as the hills they inhabit
—into which the Naga group is divided, the most powerful
and warlike, as it is the most enterprising, intelligent
and civilized, is the turbulent Angami." That they were

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the unique race of the hills was evidenced by the elaborate village fortifications, the terraced cultivation of the hill-sides, the long trading expeditions as far from home as Bombay, and the possession of guns made by their own blacksmiths before they came under British control. Rev. E. W. Clark who pioneered among the Ao Nagas was instrumental in helping to open the station at Kohima, from which an approach was directed. Rev. C. D. King arrived in Assam in 1879, but did not locate at Kohima until 1881. The work has been fruitful and promising from the first, but suffered in the earlier years because the station had to be left so often with no missionary in charge. The names of the Kings, the Dicksons and the Rivenburgs are closely associated with developments among the Angami Nagas.

Another tribe of Nagas, the Tangkluk, must come to our attention before the story of this great race is even partially told. Manipur, Assam, is one of the six hundred or more Native States in India, whose rulers retain certain rights in return for privileges extended to the British Government. No Christian missionary was allowed in the State of Manipur prior to 1894, but in that year Rev. William Pettigrew, who has retired from active service during the last year after forty years among these primitive peoples, gained permission from the political agent to go into Manipur and start a school, but not to preach. This work which began in an independent way was taken over by the Society in 1896. Six years were needed to gain the first converts, 12 boys from the mission schools. After many years of waiting there came in 1921 a great revival and in a single year 1,018 were baptized, a fruitage long delayed but which brought

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great joy. In a history of the work among this tribe, Mr. Pettigrew gives a word picture of the difficulties faced when attempting to introduce an educational program for girls. It sets forth so graphically the problems and ultimate results that we are quoting at length :

If the people looked with suspicion upon any attempt to educate their sons, how much more strongly did they oppose the education of girls. Girls were meant for a life of drudgery in the home and in the rice-fields; they were assets who brought their fathers a good "marriage price." It took Mrs. Pettigrew fourteen years to make any appreciable impression upon that attitude of mind, even when the parents had become Christians.

The opening wedge for girls' education came through night schools. When a village had allowed the opening of a school for boys, the teacher urged the parents to permit their daughters, after the day's work was done, to attend a night school. In time, the girls came, and soon, too, the older folk as well, to learn to read and write their own language.

Later Mrs. Pettigrew persuaded nine girls to come in from the villages of Ukhurul. Here they were not only taught to read and write, but, living in a small dormitory, learned to keep a home sanitary and clean, to sew and knit; they did gardening, worked at cultivating, weeding and harvesting in the rice-fields—in short, all the things that they would have to do when they returned to their own homes. Those nine girls accepted Christ and are still active as leaders in their respective churches, working for the raising of their sisters. Seven of the brighter girls of the hills have since had normal training at Nowgong and Golaghat and nurses' training at Gauhati, and are now acting as teachers in our higher schools of the hills.

The story of the "forty years in this wilderness," with isolation, suffering and hardship, deserves more space than it can possibly have. Mission work was permitted at first in only one small corner of the field. In 1917 the first Association was organized and permission was

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gained to extend the program. At this time the station was transferred from Ukhrul to Kangpokpi in a more central location where Baptists now have a work of which they can well be proud.

An But to bring ourselves completely up-
Associational to-date let us view an associational meet-
Menu ing among the Nagas. It happens that
this one was held by the Ao Nagas two
years ago. Do not think that you will
witness the small group seen on occasion at some of the
associational meetings held in certain parts of the North-
ern Baptist Convention. In 1932, over 4,000 Christians
gathered at their associational meeting. The food was
contributed by the entertaining village with the help that
the other churches could give. Let us take a look at the
menu. We see among other things:

128 pigs
51 cows
26,650 lbs. of hulled rice
2,132 lbs. of tea
1,394 lbs. of salt
270 lbs. of peppers

More important than the food to meet the physical needs, let us look at the spiritual menu. The theme of the program was "Christian Living." There were sermons and devotional topics built around such subjects as:

"The Meaning of Salvation."
"Christian Service."
"Christ Our Example and Goal."
"What It Means to Be a Christian."

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But against this bright and encouraging scene a darker picture must be thrown in contrast. The same missionary who describes the above goes on to say that "just fifteen miles from our station there are thousands of people, head-hunters, who have never heard the gospel. The government has not given us permission to enter the territory of these tribes. Pray that a way might be opened and that the light of the gospel might penetrate their darkness."

Part of the people about whom these words are written belong to the Abor and the Miri tribes. After the massacre of 1836 Mr. Brown and Mr. Cutter abandoned the station at Sadiya on the road to the closed doorways of Thibet at the extreme northeastern end of Assam. No missionary was again located on this field until shortly before 1905 when the Baptists took over the work from an independent group which had only recently sent two young men into the area. In language the Miris and the Abors can be treated practically as one people and work among them is carried from the station of Sadiya. The Miris at some time in the past became partly Hinduized, but the Abors remain spirit worshipers to this day. Many of the members of these tribes live across the borders in unadministered territory and even where permitted, the approach is fraught with danger and difficulty.

Having traced the development by tribal divisions it will now be necessary to review the types of work carried on in the Assam Mission. In general the approach is fourfold, through direct evangelism, through education, through medicine, and through special projects in which are represented a combination of method. All of these methods have the

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high purpose of winning men to Christ. During the century the work of preaching has gone on year in and year out. Sometimes the results have seemed so meager that the heart-break over the feeble response is revealed in the letters to the Board; at other times results have been so great in quarters where not expected that the limited missionary personnel has been unable to avail itself of the great opportunities. An example of an unexpected movement is that among the Sema Nagas described at the Assam Jubilee in 1886 as "dirty persons, short and squat in stature" and with "sulky, suspicious behaviour" who without direct contact from the Mission have experienced a march toward God resulting in more than four thousand converts during a short period of time. We have already noted the part played in the early days by native pioneers of the faith like Ramkhe and Godhula, but there are heroes of a later day as well. Mr. W. Danielson, formerly of Assam, in a little leaflet called *Assam Moves Toward God* comments on the loyalty and devotion of the Assam preachers:

The missionary evangelist has associated with him a loyal group of preachers like Toneram Saikia of Golaghat, Vilizieu of Kohima, Apinda of Sadiya and others who carry the Christian message of salvation to the jungle villages. The average pay of these preachers is less than ten dollars a month. . . The preacher is often the "key man" to many an important situation that relates to the community. This is illustrated by the recent appointment of Toneram Saikia to the position of legislative council member at Shillong, representing the Golaghat district.

The centers from which the preachers work are the little churches distributed throughout the jungles. These congregations erect their own buildings for places of worship. For the most part they are self-supporting.

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A program of education has been one of the **Teach** considerations from the very early days, and in it the missionaries have been pioneers. It has already been pointed out that the hill people had no written language and the majority of the plains people were illiterate. A large part of the education in Assam has been of a primary character, and it has been the policy that after a school has been well started and a Christian nucleus has been drawn together it is then turned over to the government for support. The teachers have rendered a notable service under extremely difficult conditions. Rev. J. C. Robbins, in *Following the Pioneers*, has made the appeal to the Garo Christian who wishes to be a teacher most thrilling because of the sacrifice demanded :

Go yonder up into that lovely hill village where the people are absolutely uncivilized, where the dirt, the smell, the customs are disgusting, where you will find little or no fellowship; go to the village, not for pay, but for Christ's sake and give the best you have, even your life if need be.

The results of this emphasis on education are justified from the evangelistic approach alone when we come to realize that approximately forty per cent. of the converts in Assam "have been traceable to the influences in these schools." Compared with other missions we have given but little attention to education in Assam. We should have the funds with which to increase this educational work through the mission.

The third general line of approach is through **Heal** the healing of the bodies of men and women in physical distress. Among the spirit worshipers a great many of the religious ceremonies are related to an



A Naga Warrior



Christian Workers in Assam

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escape from illness and suffering. It is very natural that when the people abandoned heathenism, they should turn for physical relief to the new religious teachers.

A great deal was done by early missionaries who had only a practical knowledge of the diseases with which they have had to cope, among which were included malarial fever, cholera, dysentery, tuberculosis, yaws, small-pox, leprosy and pneumonia, not to mention the accidents common to the peoples of the hills who carry spears, axes, and knives for defensive purposes. One of the first operations ever performed in Assam was the sewing up of ear-lobes, torn by the weight of the heavy earrings. From this small beginning thousands have gained confidence in the missionary doctor and if there were but adequate facilities available would submit themselves to much-needed surgical procedures. However, it is not only in the field of operations where a missionary physician is much needed. The preventive campaigns are just as important. Dr. E. S. Downs of Assam, speaking before the Board in New York, recently related his experiences in connection with a campaign against malaria. He told how the people in his area did not believe that malaria was carried by the mosquito and so to convince them he collected the larvæ of the anopholes mosquito from the surrounding swamps and let the people watch the development of the insect. This same missionary reported that he had passed through two villages where *every baby born during the previous year had died*. Upon inquiring it seemed that most of them had succumbed to malaria. Missionary doctors cooperate with governments in the educational campaigns sponsored to increase the knowledge of the people about certain dangerous diseases like malaria.

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A Suffering Child In addition to the Bible schools, the schools for girls, the hospital work and other evangelistic and educational endeavors there are at least three projects which deserve special mention because of their dominant place of leadership and the unique character of the work. The first of these is the Woman's Hospital maintained by the Woman's American Baptist Foreign Mission Society at Gauhati. Here is the only hospital ministering especially to women and children among the nine million people in Assam. This institution opened in 1927 and staffed by capable nurses and under the direction of Dr. Dorothy Kinney and Dr. Alice Randall has won the admiration of both government and missionary agencies in Assam. Three of the present nursing staff were trained in the hospital and are graduates of the School of Nursing. In 1933 the number of in-patients was 634 and the number of dispensary patients 3,909. One of the nurses tells of a little child who was in the hospital over three months because when he was twelve weeks old he fell into a fire, burning severely the whole top of his head. He was not brought to the hospital for almost a year and when he did arrive he had a deep sore which had eaten through the bones of the skull. The native medicines poured into it had not produced results. His father refused to give skin for the grafting because he feared that he would lose caste. He was willing that a Christian Assamese girl should do it, however. This is only one case of the hundreds, seemingly hopelessly ill, who have come in touch with Christian physicians and nurses and learned first-hand that the Christian life has its practical demonstrations of loving service.

A Hundred Years in the Hills and Valleys of Assam

“ Sir, we open our case with this gift.”

Sir! We These were the words of one of a group
Open Our of four boys who came from the hill sec-
Case tion down to the Jorhat schools on the
plains. Beginning their conversation in this

dramatic way they offered to the missionary a large knife, formerly used in the hills to cut off heads. They wanted to be admitted to the Bible school! They had brought with them the heavy load of 320 pounds of rice to serve for food during their first few months. From Christian groups like these the future leaders will come. The Bible school to which they sought admittance is one branch of the Jorhat Christian Schools. During the past five years 20 Christian boys have completed the work in the High School and 15 have graduated from the Normal School. The schools had an enrolment in 1933 of 223 with 25 tribal and racial divisions represented. Mr. Danielson for a time in charge of these schools has said :

The day is soon upon us when the Christian community will be called upon to seat its representatives in legislative assemblies, government posts, and in other positions of leadership. If Assam is to be won for Christ, her own people will have to preach, teach, and heal. For this reason we have the central mission schools at Jorhat—Bible School, High School and Normal School.

A College The third and last of the projects which
Hostel space will permit us to describe is the stu-
dent work at Cotton College in Gauhati,
one of the two government colleges in the
province. It was on the platform of this institution that the Baptist missionary replied to speeches of the Hindu and the Mohammedan whose religious view-points were recorded earlier in this chapter and pointed out that

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though there were points of similarity, the religion of Jesus offers a unique contribution to the individuals who will but accept him in their hearts. Into the homes of the missionaries have streamed these young men, representing the best families in the province, many of them of priestly descent, and each seeking a personal contact in behalf of a life problem. Who can place an estimate on the type of influence which will be exercised by this group who go from the government college, and many of whom during later years will assume high office in the affairs of the province? Since 1928 Cotton College has gradually been taking on the character of a coeducational institution. In that year one woman was in attendance, but in 1933 there were twenty-eight.

Interesting as is all this background, **Assam Looks to the Future** we would shirk our responsibility if we left the matter at this point. Assam is peculiarly Baptist territory. Only two other Protestant groups carry on a work that is in any way contiguous to our work. We are solely responsible for three-fifths of the area of Assam and four-sevenths of the population. Yet in the face of this responsibility our missionary staff has decreased by seven missionary families and by two single women in a decade. This is doubly serious in an area where many races and languages are prevalent and where one vacancy may mean a whole tribe for whom we are directly responsible in a religious way is without a shepherd. In addition, appropriations for mission work have been decreased, meaning a reduction in direct evangelistic work and impairment of the medical program, also a decreased effectiveness in training leaders for a backward and illiterate constituency.

A Hundred Years in the Hills and Valleys of Assam

If Baptists are to courageously face the future in Assam it is clear that some important developments should be made possible. A recent study of the fields indicate that the work must be strengthened at the following points if the rich fruitage of a hundred years of work in Assam is not to be impoverished and retarded, if not actually jeopardized.

1. The missionary staff must be strengthened at certain strategic points.
2. Funds must be made available for the continued development of an educational program, with special emphasis on the training of teachers and preachers to minister to the fifty thousand church-members and their families. Urgently needed are high schools for the Garos at Tura and the Nagas at Kohima, in addition to a more adequate budget for the Jorhat Christian schools.
3. The evangelistic missionaries must be enabled to travel more widely over their fields giving guidance and encouragement to inexperienced and inadequately trained pastors and preachers.
4. Hospital facilities must be multiplied to care for the increasing ministry of which they are capable.
5. A Christian literature adapted to the needs of an immature and partially literate Christian community must be provided. The Assam Mission proposes this as one of their objectives for the centennial.

A hundred years have gone since Nathan Brown braved the current of the Brahmaputra on his way to China.

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That door was closed, but who can say that it was not God in his infinite wisdom who saw the need in the hills and valleys of Assam. Will we provide adequately for the open door which stands before us now?

QUESTIONS

1. Briefly outline the political history of Assam and discuss its influence on missionary development.
2. Discuss the effect of the climate upon the history and life of Assam.
3. Describe the events which led to the founding of the work and some of the early difficulties.
4. Contrast the religious beliefs of the people in the hills and on the plains.
5. Name five of the early missionaries in Assam and discuss briefly the contribution of one of them.
6. Discuss the effect of the language problems upon the development of the work.
7. List four Baptist mission stations in Assam and discuss the opportunities and the special problems facing the missionaries working from these centers.
8. What are the reasons back of the statement, "Assam is peculiarly Baptist territory"?
9. If you were a missionary how would you answer the religious arguments presented by the educated Hindu and the Mohammedan at the Cotton College Forum?
10. What are the special missionary problems to be faced in Assam as we look into the new century?

III

TEN DECADES ON THE PLAINS OF INDIA

SALIENT FACTS ABOUT INDIA AND THE TELUGU MISSION

POPULATION OF INDIA: 352,000,000.

NUMBER OF TELUGUS: 25,000,000 (estimated).

BAPTIST RESPONSIBILITY: 3,400,000 (very little overlapping of Protestant denominational agencies).

AREA OF SOUTH INDIA MISSION: 45,125 square miles.

GEOGRAPHY IN BAPTIST AREA: Flat, dry plateau with range of small mountains running north and south through center.

CLIMATE: Tropical, with light rainfall and temperature ranging between 60° and 110°.

TELUGU: A language used in Central India. The plural is used to classify the groups of people who make it a medium of speech.

LOCATION OF TELUGUS: Principally in the Madras Presidency, the Native States of Hyderabad and Mysore.

RELIGION OF TELUGUS: Hinduism, Mohammedanism. Baptist work chiefly among Hindus.

STATISTICS: *

† Missionaries A.B.F.M.S. and W.A.B.F.M.S.	85
Native workers	2,568
Churches	328
Churches self-supporting	139
Church-members	107,458
Baptisms	4,014
Schools	1,334
Pupils	35,988
Hospitals	6
Dispensaries	11
Patients	44,908

* From 1934 Annual Report.

† As of April 1, 1935.

TEN DECADES ON THE PLAINS OF INDIA

Sewing Tanning hides, making harness, fashion-
Sandals ing leather buckets and sewing sandals—
 these are the occupations of the Madigas,
 one of the humblest and most despised of
the depressed classes in India. It is probable that in the
days of the dim past they were a powerful tribe ruled
by a great chief but through the vicissitudes of war
and invasion they were scattered among the Telugu-speak-
ing peoples of South India. For self-preservation and
protection they attached themselves to the farmer and
artisan castes and made their homes on the outskirts of
the villages in unsightly hovels. They became the serfs
and the servants of the farmer class and eked out a
meager existence by performing the menial tasks for the
great Sudra families. In return for this service they had
meted out to them a small share in the crops and thereby
gained a humble existence. Miserably poor, with little
clothing, constantly faced with starvation and living prin-
cipally on boiled grain they turned for additional sus-
tenance to the diseased carcasses of the animals from
which the hides used in their work were taken. Low as
this tribe sank in the scale of human society they preserved
at least one redeeming racial characteristic. They never
sacrificed entirely their old tribal loyalties, and scattered
though they were, the family ties remained strong. A
hundred years ago hope did not appear great for these
people whose habits were loathsome and unclean and who
lived on the fringes of society.

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Yet it was through the awakening of these "despised" that a new day was to begin to dawn. The story of Baptists in India is related intimately to the winning of the depressed classes. Mrs. Emma Rauschenbusch Clough whose book *While Sewing Sandals* describes in fascinating detail the striking changes resulting from the impact of Christianity, quotes one of the Madiga leaders as saying: "Our ancestress, Arunzadi, cursed us saying, '*Though you work and toil it shall not raise your condition. Unclothed and untaught you shall be ignorant and despised, the slaves of all.*' During many centuries the curse rested heavily upon us. Christianity has removed it. It is no more."¹

When one is inclined to view the present critical problems facing the missionary enterprise with pessimism and forebodings, it will give renewed courage to read again the story of the progress made in South India in the face of seemingly insurmountable difficulties. The winning of the Madigas is but one striking illustration. The history of the Baptist Telugu Mission breathes faith, heroism and consecrated determination against great odds.

The attention of the Board was first directed to the people who spoke the "Teloogoo" language by the Rev. Amos Sutton, an English missionary who married an American on the field. Mrs. Coleman, his bride, was the widow of one of the early American Baptist missionaries to Burma. Mr. Sutton was desperately in need of funds for his work and Mrs. Sutton pointed out the advantages that might accrue from a visit to America. It will be noted later that Mr. Sutton

¹ P. 310.

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was to be instrumental in awakening not only the interests of the General Baptists for Telugu land but also to arouse the desire of the Free-Will Baptists to establish a mission in Bengal-Orissa. Early in 1835 a vote had been passed by the Board of the Triennial Convention authorizing the beginning of work in China and a committee on "New Fields of Missionary Labors" had been appointed. Although many things have changed during the century, the necessity for committees seems to have prevailed even in that day. However, there is a difference in committees. Not all take their task as seriously as this one did. The members listened with eagerness to the report of Mrs. Sutton that there was a great territory in India south of Orissa embracing approximately seventy-five thousand square miles where all the people spoke essentially one language. The conclusions of the small group to whom the matter was referred are recorded in the *Missionary Magazine* for June, 1835. The nine reasons which they gave supporting the proposed advance make interesting reading today although it is probable that when the report was written there was no thought that a hundred years later it would be regarded a unique historical document. Unfortunately, the men who signed the report did not live to see full fruitage of their well-defined plan of advance.

Seventeen Years and Five Chris- tians	Not only was the report of the committee proposing a forward move accepted but steps were taken to put the new plan into immediate operation. A Rev. Samuel Stearns Day and his young wife had applied to become missionaries to the North American Indians, which work was then under the
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BETWEEN TWO CENTURIES

direction of the Triennial Convention, but to the Board Mr. and Mrs. Day seemed eminently fitted for opening the new work in India. Breathing the faith and the zeal which was to mark their years of fruitful toil, they responded to the challenge. Three months after the committee report had been published, Samuel Day and his courageous wife sailed from Boston harbor on the *Louvre*, September 22, 1835. Going with them was Dr. Howard Malcom, a representative of the Board commissioned to gain first-hand knowledge of the fields, and Rev. E. L. Abbott designated for work among the Telugus. The little party arrived in Calcutta February 5, 1835. The exact procedure to be followed in starting the work had been left to the new missionaries in consultation with Doctor Malcom and to the "indications of Providence." It was finally decided that Mr. Abbott, whose experiences were partially told in the first chapter, should go to the Karens in Burma, a people eager to see the "white book" and the "white teacher." A very different reception was to be given Mr. and Mrs. Day who at tremendous personal cost and sacrifice had the honor of becoming the founders of the South India Mission. The yellowed pages of the early correspondence tell the story of the hidden years of toil. At the end of seventeen of them the annual report for September 30, 1853, carried the following story, picturing distress far greater than words alone convey:

Brother Day was violently attacked with his old complaint. After struggling with a disease which proved absolutely incurable in India he left with strength hardly sufficient to justify the hope that he would survive the journey to Madras.

One has been added to the church by baptism, and one has been excluded. The present number is five. The number is small, but all, we believe, are regenerated persons.

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Five converts after seventeen years! What but a faith supreme could have kept Mr. and Mrs. Day in India, toiling in loneliness and isolation, preaching by word and by life without result, suffering physical ills and mental distress and yet the while laying a foundation upon which a great church was to be built. Nine years after his arrival, when Mr. Day's health was impaired to a degree that he was ordered to return immediately to America, he had written, "The thought of visiting our native land gives little satisfaction. Oh! the mission we leave—the little church—the few inquirers—the schools—the heathen—yes, the hundred thousand heathen immediately in our vicinity—the million in the district—the ten millions in our field—what will become of them?" Well he might have wondered had he only known the future. He left the little mission in the care of two Eurasians who had seemed trustworthy. While he was away the school was disbanded, the church was scattered, and his own home became the scene of drunken revelry.

But before tracing step by step the early developments under the leadership of Mr. Day we will have a better understanding of what took place if we get before us a picture of India, yesterday and today.

India proper is the great peninsula which
A Land of extends from the snow-capped Himalayas
Contrasts southward to the straits which separate it
from Ceylon. In this vast country live
352,000,000 people and approximately one-sixth of the
total population of the world. India has represented not
only wide ranges in climate, geography, flora and fauna,
but she has within her borders almost every stage of
human development and civilization, with problems made

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intricate by caste distinctions, sharp religious differences and a complex racial origin. The history of invasions in India resembles closely that of Assam except that the British entered upon the scene at an earlier date. It is believed that the great Aryan race first invaded India about 1500 B. C. and settled near the river Sindhu, which the Persians called Hindu, hence the names Hindu and Hindustan. Previous to the coming of the Aryans, peoples of light complexion, there had been other invasions and at a time for which no exact date can be given there had settled in the southern part of the great peninsula a people of dark complexion called the Dravidians.

The name Telugu, or as it was called **Who Are** in the earlier days "Teloogoo," does not **the Telugus?** really indicate a country or a people, but a language. There is a tradition that the god Shiva, descended in the form of the lingam, his emblem, on three mountains in India and marked out the boundaries of the country called "Trilinga" from which the name of Telinga, Tenegu or Telugu was ultimately derived. There are over 147 languages spoken in India, 23 of which are used by a million or more people. The Telugu is one of this number and is used by about 25,000,000 of India's inhabitants. The general acceptance of this one language by peoples coming from widely different racial stocks with divergent habits and customs is illustrative of the cohesive force provided by a common mode of speech.

Among the Telugu-speaking peoples are the outcaste groups or, as some authors prefer to say, the Panchamas or fifth caste who inherit the dark skins of their forefathers. Also included in the Telugu language area are

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the descendants of the pure Aryan stock, whose ancestors came in from the north and who became the dominant class, the priestly Brahmans. Between these two ends of the social scale is the Sudra caste with its many subdivisions representing the middle classes of Indian life. Originally there were four great castes but they have broken down until today there are thousands of occupational divisions. A few wandering gypsy tribes, presumed to be descendants of a poor and degraded hill people indigenous to the southern part of India, live in the general area and dwell as neighbors in the towns and villages; but distinct in race and religion, are the Mohammedans, descendants of the great conquering hordes from Persia, Arabia and Afghanistan.

The Baptist work in South India is in the Telugu-speaking country among the people of heterogeneous racial origins to whom Samuel Day first went. Most of the Telugu people live in the Madras Presidency, one of the provinces now under direct British control and in the native state of Hyderabad, sometimes called the Deccan, ruled by the Nizam, a Mohammedan prince, one of the richest and proudest in the world. His state is the largest and most important of the feudatory states, of which there are over six hundred in the Indian Empire.

A Polluted Well No discussion of the Telugu people would be complete without further reference to the social system which divides society into various grades known as castes.

These range from the Brahmans at the top of the social order to the outcaste people who are rated below all the recognized castes. Even these outcastes are rigidly divided into two main groups who have no social rela-

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tionships with each other. In the discussion on Assam, caste was mentioned but its social bondage is not so well-defined in that country where there has been constant infiltration of the animistic peoples from the hills, as in South India where Hinduism clings most tenaciously, and where caste remains cruel and unyielding. It is probable that caste originated when the people of India lived in clans and tribes and were taught that each race had its origin in a separate and distinct act of the Creator. Also, there must have entered into its development the idea of the preservation of racial purity, for the peoples of light complexion made rules against marriage into the darker groups—a problem of an aversion based on color which has not been overcome in our day. Again, the convenience afforded in primitive civilizations by an hereditary occupational arrangement, providing a constant source of necessary laborers for all types of work, must have been a factor; and the desire of the ruling caste to perpetuate its influence and prestige must have played a part.

Intermarriage between peoples of a different caste is strictly forbidden and the minute regulations governing human contacts seem almost incredible. In nearly every village the water is absolutely forbidden to the outcaste population in the fear that even the shadows falling across the water will pollute the source of supply. A missionary recently told the story of a boy who fell into a deep well and was severely injured. He was finally rescued by an outcaste. Before the well could be used an elaborate ceremony had to be performed, not to cleanse the water into which the boy had fallen but to remove the taint because an outcaste had contaminated the source. Christian devel-

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opment has progressed most rapidly among those of whom the law of Manu said "Their abode must be out of the town. Their clothes must be the mantles of the dead. Let no man hold any intercourse with them."

The Telugu country contains about 73,728 square miles and lies between latitudes 14° and 18° north. It is divided by a small range of mountains running north and south, the highest peak of which is about 3,600 feet. The elevation of our Baptist mission stations range from 60 feet above sea level at Nellore to 2,000 feet at Secunderabad. In the Nellore district the average temperature for the year is about 82° and in some sections of South India the thermometer frequently goes to 110° in the shade. Those who can readily recall their geography will remember that the monsoons are the prevailing winds blowing at certain seasons of the year. The monsoons are usually followed by rain and it is upon this partial promise that India must build her hopes to avoid disaster. Agriculture is the chief industry of the Telugu people, 90 per cent. of them relying upon the periodic rains and the productiveness of the soil for their daily bread. For India, it has been extremely unfortunate that the monsoons do not always bring rain and in consequence disastrous famines have resulted through crop failures over large areas.

The great famine of 1876, of which more will be said later, affected almost 58,000,000 people. First-hand observers of this major tragedy report the crowds of wretched, starving creatures begging for food, the babies seeking nourishment from mothers at death's door, and the half-conscious forms of those too weak to move.

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Even more tragic were the inroads of the epidemics which followed the concentration in city areas. Cholera, plague, dysentery, malaria, and typhoid all took their toll. When one realizes that this could happen with the British Government giving all possible aid, he can glimpse in part the suffering which must have been experienced in the earlier days of Indian history.

The first serious famine accurately recorded was about A. D. 1396 when for twelve years the problem of food was acute and for thirty years the people were living in want. One of the many contributions made by Great Britain to the life of India has been the development of elaborate plans for famine prevention and relief. The chief crops of the country are rice, millet, and cotton. Rice is highly prized but the staple food of the Telugus is millet and Kaffir corn. Anyone who has followed closely the international news is cognizant of the important place which Indian cotton has taken in the trade discussions between England and Japan.

Closely associated with the caste system and in fact giving it background is the religious life of the Telugus, commonly called **Cobra** **Worship** Hinduism. Both in Assam and in South India it manifests itself in wide doctrinal extremes. Idol worship is common. There is a universal belief in transmigration according to which a round of over eight million rebirths must be accomplished before one can be reabsorbed into deity. The close connection between this doctrine and the caste system can readily be seen, for transmigration offers hope of rising above the present status in the next birth. Krishna is the most popular of the gods, and according to the sacred books his char-

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acter is indescribably bad. Two of the most common objects of worship are the monkey-god and the cobra. The villagers at times form great processions in honor of the living cobra. Other debasing forms of worship take place under the name of religion. Yet the picture must not be drawn too darkly for in many places the Hinduism of today is not what it was a hundred years ago. Even though Christianity has not been professed openly by prominent adherents of Hinduism, it has changed their thought on many fundamental issues. Mahatma Gandhi said a few years ago: "My fierce hatred of child marriage, I gladly say, is due to Christian influence. . . Before I knew anything of Christianity I was an enemy of untouchability. . . My feelings gathered a momentum owing to the fierce attack from Christian sources on this evil." There has been no more influential leader in behalf of the untouchables than Mr. Gandhi. Such changes of thought are but outward evidences of the fact that Christianity sets new standards of life. How the ideals of Jesus have been influencing and changing Hindu society is the story of subsequent pages.

Part of the history of the East India
Great Britain Company has been told in connection with
in India the extension of British influence into
the province of Assam. The present
centers of Baptist work are in close proximity to the
places where the East India Company tried to get a foothold on the Indian peninsula. The city of Madras to which Samuel Day moved in 1837 and where Baptists now have work was the first territory to be owned by the British in India. In 1639 the English purchased a strip of land six miles long and one mile wide on which they

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erected Fort George. The Dutch, the French and the Portuguese were all anxious to tap the riches of India. Fierce conflicts ensued both between the European nations and between the newcomers and the native rulers. Gradually by conquest and concession the sphere of influence of the East India Company was extended over the entire peninsula. Although heavily subsidized at times by the Government, the Indian affairs remained under the direct control of the Company until after the famous sepoy rebellion in 1857, when Queen Victoria issued a proclamation which was to change completely Indian policies. This famous document was read by Lord Channing in a picturesque setting on the great plain half-way between Delhi and Calcutta, the old and the new capitals of India. This basis for a new government instituted in 1858, says in part: "When by the blessing of Providence, internal tranquillity should be restored, it is our earnest desire to stimulate the peaceful industry of India, to promote works of public utility and improvement and to administer the government for the benefit of all the subjects resident there."

It is only fair to note in this day of agitation for self-government the contributions which Great Britain has made toward the security of life in the Indian Empire. Invasions and conquests have been ended and law and order have been established. Facilities for communication, including roads, railroads, telegraph and telephone and canal projects have been completed. Antisocial practices have been outlawed and a system of justice has been secured which seeks to protect all classes, irrespective of religion, caste or color. Credit must also be given to Great Britain for the various moves made toward granting in-

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creased self-government to India, oftentimes in the face of a strong and determined opposition in the British Isles. The nationalistic spirit in India already growing was fired by Japan's victory over Russia and her more recent demands in the Far East. China's anti-foreign governmental policies and the discussions on the question of Philippine independence have fanned the flame of a new Indian consciousness. During the World War the Secretary of State for India announced the policy of the gradual development of self-governing institutions with India an integral part of the Empire. Since that time the Montague-Chelmsford report has appeared and been adopted granting the Indian people an active part in the administration, particularly of the provincial governments. Mr. Gandhi, whose power at present seems to be on the wane, has exercised tremendous influence through his campaigns for non-cooperation and in behalf of the untouchables. The whole question of self-government has been constantly studied and reviewed by various commissions. Round Table Conferences have been held in London where delegates from the different groups of India and representatives of the British Parliament were present. At the time this is written the New Constitution for India, giving even larger measures of self-government, is being debated by the British Parliament. There are extreme elements demanding complete independence. The hopes for achievement in this direction would be much greater if the people were facing Great Britain with a united approach. The complexity of Indian life with wide differences in belief and practice between Hindu and Mohammedan, caste and outcaste, native princes and subject peoples, educated and illiterate would seem to preclude any immediate hopes

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for such an accomplishment. But with this picture of an India in which the nationalistic spirit is growing we must return again to the thrilling story of the winning of the Telugus to Christ.

When Mr. and Mrs. Day arrived on the field they stayed for a short time at **Trespassing** Vizagapatam, the station of the London **Forbidden!** Missionary Society. After a few happy months with the English friends they removed to Chica-cole where they studied Telugu and commenced their first active work. Not feeling satisfied that this was the place for a permanent station and in consultation with Doctor Malcom, the Board representative, the mission was moved to Madras. During the three years at the new location Mr. Day came to realize that this great city was only on the edge of Telugu country and that between Madras and Vizagapatam there was not a missionary. In 1840 the Days removed to what was to become the historic station of Nellore, 107 miles north of Madras and 16 miles inland from the sea. Here he was given a government grant of eight acres and started to build a bungalow. Dr. David Downie relates an incident showing the ignorance and superstition of the people among whom Mr. Day was to work. The footpath between two of the hamlets of Nellore cut directly across the Mission compound. The native who was superintending the work was annoyed by the constant trespassing and in order to put a stop to it he quietly informed a few that to make the foundations more secure the missionary intended to capture some of the children, cut off their heads and for a sacrifice to his God would bury them in the deep holes that were being dug. The unwritten warning produced such effec-



Lyman Jewett, D. D.
South India

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tive results that Mr. Day had added to his other difficulties the task of persuading the people that the story was groundless. It is a credit to his gentle spirit and great love for them that the distrust finally gave way.

Mention has already been made of the meager results and the illness which pursued Mr. Day during his early ministry. He went to America an invalid in 1845 and it was not until three years later that he was able to return. When Mr. Day

went back to India in 1848 he was fortunate to have go with him Rev. and Mrs. Lyman Jewett, whose names are cherished by Baptists of America. Into the period of their service of almost forty years was to be woven some of the major developments in the South India Mission. Arriving in Nellore, Mr. Day and Mr. Jewett tried to bring together again the little church which had been scattered through the unfaithfulness of its leaders. They preached, they itinerated, they distributed tracts and Scriptures but although the seed was sown widely it was not the time of reaping. In five years Mr. Day was again taken seriously ill and came to America, in 1852, never to return to the work that was dear to his heart. When he was home in 1846, there had been talk of abandoning the activities among the Telugus but, chiefly due to his persuasion and the influence of Judson who was home on furlough, the mission was continued. Adoniram Judson had said before the Board, "I would cheerfully at my age cross the Bay of Bengal and learn a new language rather than by the lift of my hand vote for the abandonment of this work." However, the major crisis was to

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come in 1853 just about the time that Samuel Day, after seventeen years of discouragement was returning home, and shortly after the arrival in America of the deputation with an unfavorable report. Mr. Day, who had poured out his soul in correspondence pleading for recruits had not been able to get results. Even the deputation had not seen the possibilities. It remained for a poem to stir into action the Convention held in Albany in 1853. A proposal had been made to withdraw from work among the Telugus on the ground that "no more than three persons have been baptized since 1836" and there were "no helpers in training and no immediate prospect of any." A map of the world hung in the assembly hall. One of the speakers, Dr. J. Lansing Burrows, when discussing the question, "Shall our missionaries be withdrawn from the field or shall two more be sent to help them?" pointed to the one station of Nellore indicated on the map by an asterisk and referred to it as a "lone star." The story has been often told, but should be kept as one of the treasures of missionary history to be handed down from one generation of Baptists to another, of how Dr. S. F. Smith, author of our great national hymn, "My Country 'Tis of Thee," and that stirring missionary refrain, "The Morning Light Is Breaking," seized upon the poetic reference made by Doctor Burrows and before he slept that night wrote the words:

"THE LONE STAR"

Shine on, "Lone Star!" Thy radiance bright
Shall spread o'er all the Eastern sky;
Morn breaks apace from gloom and night;
Shine on, and bless the pilgrim's eye.

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Shine on, "Lone Star!" I would not dim
The light that gleams with dubious ray;
The lonely star of Bethlehem
Led on a bright and glorious day.

Shine on, "Lone Star!" in grief and tears,
And sad reverses oft baptized;
Shine on amid thy sister spheres;
Lone stars in heaven are not despised.

Shine on, "Lone Star!" Who lifts his hand
To dash to earth so bright a gem,
A new "lost pleiad" from the band
That sparkles in night's diadem?

Shine on, "Lone Star!" The day draws near
When none shall shine more fair than thou;
Thou, born and nursed in doubt and fear,
Wilt glitter on Immanuel's brow.

Shine on, "Lone Star!" till earth redeemed,
In dust shall bid its idols fall;
And thousands, where thy radiance beamed,
Shall "crown the Saviour, Lord of all."

Coming down to breakfast the next morning he showed the poem to a friend, Judge Harris, saying, "These are my opinions of the Telugu Mission." Instead of returning the verses Judge Harris read them to the Convention and amidst tremendous applause the Telugu Mission was saved. Was it only a coincidence that almost on the very day of these historic discussions a number of converts were baptized and added to the church in Nellore, and that new hope came to the little band of missionaries and Christians? Among the group baptized were Julia, to become a great Bible-woman; Nursu, the coolie colporter who had carried the Bibles and Scriptures; and Ruth, a

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lovely product of the boarding school. The faithful few in India had spent much time in prayer.

There is a stony promontory overlooking
Is Prayer the town of Ongole, covered only by scrubby
Effective? bushes of thorn and prickly pear, which has
become a sacred spot to the South India
Mission. A small plot has been enclosed with a wall and
around it ornamental trees have been planted. The place
has been named Prayer-Meeting Hill. Late in this his-
toric year of 1853, when the Convention took the action
which saved the mission, Doctor and Mrs. Jewett, with
Julia, Ruth and Nursu, had been preaching daily in
Ongole and in the neighboring villages. It had been the
custom on the Nellore station to hold a sunrise prayer-
meeting on each New Year's Day. It was therefore
arranged that on January 1, 1854, the Christian group
should go to the barren promontory looking over Ongole.
Mrs. Helen Barrett Montgomery, whose long life of
Christian service ended just last year, described the scene
in a beautiful way:

Very early in the morning, as it began to dawn toward the first day of the year, the little group of Christians climbed the hill to be alone with God. There was nothing dramatic in their action, no consciousness on their part of taking part in a historic scene. . . But generations yet unborn will visit that sacred hill, where in faith God's children, in the name of Christ, took possession of the land of the Telugus.²

They sang a hymn. Mr. Jewett prayed. Nursu prayed. Mr. Jewett read from the fifty-second chapter of Isaiah, "*How beautiful are the feet of him that bringeth good tidings, that publisheth peace.*" Mrs. Jewett prayed. Julia

² Helen Barrett Montgomery, *Following the Sunrise*, p. 105.

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prayed. Ruth prayed. Then Mr. Jewett standing up and stretching out his hand said, "Would you not like that spot for our mission bungalow and all this land to become Christian? Well, that day will come." The meeting closed. The rays of the morning sun burst upon the little group met in faith just as they started to wend their way down the rocky hill.

Although the part of the prophecy regarding the mission bungalow was to be fulfilled in another decade, the period of testing had not yet been passed. The additions to the church were very few and in 1862 the Board at home again raised the question of whether it would not be necessary to discontinue the work in the relatively fruitless field. Doctor Warren, the Secretary of the Board, pled that final action be deferred until the arrival of Doctor Jewett who was returning, broken in health, after fourteen years of work. It was the faith of this stalwart missionary pioneer that saved the mission for the third time. He told the Executive Committee that even if the Missionary Union declined to aid, granted health he would return alone and live, and if need be die, among the Telugus. It is reported that one of the Board members remarked, "Then we must surely send someone with you to provide a Christian burial." Whether that is true or not, Mr. and Mrs. Jewett sailed from Boston November 30, 1864, and with them went a Rev. and Mrs. John E. Clough who were also to obtain a high place in the affection of Baptists. Doctor Clough, rugged in physique and balanced in mental outlook, had an earlier training which fitted him admirably for the great work which he was destined to do. But he too was

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to see days of discouragement before his hopes were fulfilled.

Day after day for twelve more long years the sun rose red and hot above the stony hill overlooking the squalid town of Ongole, and the prayers uttered by
A Trader Doctor Jewett and his little band on New
in Hides Year's Day, 1854, were not yet answered.

The tragedy of Doctor Jewett's illness and the third threat to abandon the work had added more trouble to years sparse with Christian victories. Then came a day of which even the faithful on the field had not dreamed! The great ingathering started among the poverty-stricken Madigas, the leather workers, whose habits were described early in this chapter. Eager to pursue every advantage Doctor Jewett and Doctor Clough, after having baptized a few converts at Nellore, planned a trip to the Ongole field. They had heard that in a village not far from that center a man by the name of Periah wanted to be baptized. He was an outcaste Madiga and a trader in hides. Four years previously Periah had made a journey northward and had heard from Mr. Alexander of the Church of England the story of the Christ. He was fired with zeal for the truth he had heard and came back determined to win his family. The testimony of this outcaste carried its own message. "After my return the Lord enlightened my mind and I began laboring for the conversion of my family. After eighteen months my wife was converted and several others were awakened."

The simple story of faith and love told by this illiterate man and his wife made a deep impression on the missionaries. Just at sundown the little company went to an irrigation tank about two miles away and the first of

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a great host of the " feeblest, most persecuted, most ignorant and unlovely people " entered into the new fellowship. Burning with zeal, Periah set an example to the native preachers sent from Nellore. Leading them from village to village in the cool of the early morning hours, carrying a pitcher of buttermilk to drink if refused the use of the village wells, it was not long before the report came to Nellore that over two hundred people in the Ongole district were interested in the new way of life. In 1866 Doctor Clough moved to Ongole, the station with which his name is closely associated. Shortly after he went out to the village where Periah and his wife had been making their home. Here he pitched his tent for five days in a grove of trees and at the close of the meetings baptized twenty-eight people, harbingers of the tens of thousands yet to come.

Should caste and outcaste be admitted to the same church? To you with a democratic background and able to view the problem from the vantage-point of years it may seem an easy question. But for the early missionaries in India it was an exceedingly perplexing one. Just about the time the Madigas were beginning to ask for baptism a few of the caste people expressed a desire to become church-members. However, when they heard that the inhabitants of Periah's outcaste village were requesting membership in the little congregation they objected to joining the same church because of caste differences. To make the situation more embarrassing, at the very time that Doctor Clough was talking to a group of the high-caste people, twelve poor converts from an outcaste village arrived and requested examination for

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church-membership. What should the decision be? The educated and aristocratic Brahmans, the merchants, the artisans and the agriculturists, all of them of the higher castes, might refuse to have anything to do with Christianity in the future if the outcastes were admitted to the church. Doctor and Mrs. Clough went to their rooms. Separately they sought guidance from the Scriptures on this perplexing issue and each without knowledge of the other turned to 1 Corinthians 1:26-29 which reads in part, "The base things of the world and the things which are despised hath God chosen." The answer was given and what it has meant toward the leavening of the social system in India can never be fully evaluated. Following the remarkable awakening among the outcaste groups, missionary reinforcements were provided. Some of the number, for example the Downies and the Timpanys were to take a prominent part in the further developments. To Doctor Downie we must give additional thanks for preserving the early history of the mission in his book *The Lone Star*. But even with new missionary arrivals the days of trouble were not ended.

A Great
Famine and
Social Action

Mention has already been made of the famines which visited South India at periodic intervals. One of the most terrible came in 1876 and served to disorganize again the work which had just reached a point of rapid progression. Picture the anxiety in the summer of 1876 when the southwest monsoon had passed without bringing rain. With the arrival of every new day all eyes watched a hot, parching sun rise like a great copper ball above the horizon and journey through a cloudless sky. The northeast monsoon failed also.

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The heat was intense. Panic struck the people. Fields parched. Cattle died. Grain merchants began to hoard and prices advanced rapidly. Pestilence and starvation struck the land. Mission compounds, once avoided, were now thronged with the gaunt and the starved begging for food. Mr. Albert Loughbridge, who had arrived only the year before in 1875, described it thus: "People stripped bark from the trees, pounded leaves of the prickly pear to a pulp and ate them in their frantic hunger. They pulled thatching from the roofs of the houses to feed their starving cattle. Cholera, smallpox and other disease, intensified by famine, broke out. People were dying by hundreds."

Funds were sent from America and the missionaries turned all their strength to the relief of the afflicted. The British Government established famine camps and began a program of canal and railroad building. Doctor Clough before coming to the field had tramped over southern Minnesota carrying the chains for a party of United States surveyors. His knowledge of engineering was to stand him in good stead. He took a contract to build a three-mile section of the Buckingham Canal that he might give the starving Christians work. The camps became centers of religious activity. Hundreds wanted to be baptized, but fearing the taunt of "rice Christians" Doctor Clough was very careful to guard this point and for fifteen months no candidates were examined or received. Finally it was impossible to hold the people back any longer. On the canal project they had seen Christians giving work to all without reference to caste, to education or to religion. The barriers were down and a "modern pentecost" was in its initial stages. In Ongole,

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from the middle of June until the end of December, 1878, 9,608 people joined the church, including those who were baptized on the historic day of June 3, when 2,222 made known to the world their new life. Regarding the division of the canal built under missionary supervision the British engineer in charge said, "Of the thirty-five miles built under my direction your portion is the best."

Such a great spiritual demonstration brings into relief the whole problem of mass movements and is a splendid illustration of a social need seen and met. A recent and comprehensive study made in India indicates that many of the forward movements in the missionary history have come at a period when people in large numbers have been especially receptive to Christian teachings. Such times seem to ebb and flow. If full advantage can be taken of the high tides of interest great opportunities often follow. It is vitally important, however, for missionary organizations to be equipped for the training of leaders and the development of a program destined to nurture the Christian lives blown upon from every direction by the ill winds of evil environment. It becomes increasingly clear to one who reads carefully the records of the South India Mission that one reason for the remarkable successes following the ingathering of 1868 was the immediate development of an educational program designed to train an indigenous leadership. A careful survey of the results of this remarkable movement made many years after its occurrence brings the conviction that the majority of the people who came were sincere, that they were ready to abandon idolatry, that they wished their children to be under Christian

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instruction, that they wanted preachers and teachers in their villages, and that they attempted to live the new life to the best of their knowledge. It should be recalled also that tribal influences are strong and the mass movements have had a tendency to "run on the lines marked out by the community of blood." Converts first sought the distant members of their own families and this was made easier by the strength of family ties. Doctor Clough in a letter written April 1, 1880, almost four years after the ingathering had started, when he had visited 98 of the villages from which people had been baptized, said:

In five or six villages the Christians were doing badly. In all the other villages we felt daily that the need of more preachers and teachers was great. For the want of teaching the Christians had fallen into some errors in some places. . . On the whole I fully believe that the mass of converts are living as well as they know, and that after we are able to teach them more fully and give them pastors, they will become strong men and women in Jesus Christ.

The lesson of this mass movement seems to be that results can be conserved fully only by an adequate educational program. The South India Mission was not negligent on this score and urged reinforcements. *Twenty-five missionary families* were sent to the field in response to the plea by Doctor Clough. The survivors of this notable group are just now finishing their active missionary service gratified in the knowledge that more than one hundred thousand of the outcastes are members of Baptist churches. The problem created by the retirement of these able missionary families projects a serious staff situation. The inherent danger to the work on the field is augmented by the fact that there are others of the

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same general age group who will retire shortly and that resources are not available for sending new recruits.

In an attempt to conserve the results of the movement 30 stations were opened and more than 1,200 village schools have been maintained. There are three high schools for boys and one for girls. In addition, there are special training schools for preachers, teachers and Bible-women. It is sad that after such a great era of expansion we should be forced today to curtail a program which has in it such tremendous possibilities. If there were space it would be profitable to trace the advance in South India station by station and to study the needs of each in a detailed way. The best that can be done, however, will be to list the centers from which the Societies now carry work. The very names with the dates of founding will bring to many readers memories of spiritual accomplishments:

Nellore	1840	Kanigiri	1892
Ongole	1866	Kandukuru	1893
Ramapatnam	1869	Kavali	1893
Allur	1873	Podili	1894
Secunderabad	1873	Sattenapalle	1894
Kurnool	1875	Gurzalla	1895
Madras	1878	Markapur	1895
Hanumakonda	1879	Sooriapett	1900
Cumbum	1882	Jangaon	1901
Bapatla	1883	Donakonda	1903
Narsaravupet	1883	Gadval	1903
Vinukonda	1883	Nandyal	1904
Mahbubnagar	1885	Madira	1905
Udayagiri	1885	Vellore (Woman's Union	
Nalgonda	1890	Medical College)	1918

A comparison of this list with the corresponding statement for Assam will bring out one striking difference

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between the two fields. The language used on all of the South India stations is Telugu while in Assam nine languages are used. South India has had the special problems of caste and famine; Assam has faced difficulties in realizing the aim for a homogeneous missionary unit. One of the stations in the above list should have a special note. Kandukuru, founded in 1893, was put under the direct supervision of the Home Mission Society of the Telugu Baptist Convention in 1919. This Convention was organized about 1897 and is composed of delegates from all parts of the mission. For a time missionaries were sent to Natal, South Africa, where many Indians had gone to seek a livelihood on the plantations and where Mr. Gandhi gained some of his early experience. Until 1919 the home mission work was carried largely among the ignorant hill and gypsy peoples. Since 1919 the Home Mission Society of the Telugus has started five village churches and a small boarding school in the Kandukuru area. The Telugu Baptist Women's Convention is supporting a number of Bible-women. Thus is the circle an ever-widening one!

With this background of the Telugu country and Baptist missionary accomplishments in it, it remains to discuss the general types of work and the special problems peculiar to this field now engaging the attention of the missionaries and the Board. Probably no work has been more fruitful than that among the women and girls. The Telugus are mostly Hindus but scattered throughout are some Mohammedans. These two religious systems give woman a very inferior place.

In India as elsewhere single women and missionaries'

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wives have rendered valiant service in the program for the elevation of womanhood. They have supervised schools; they have visited zenanas; they have trained Bible-women of great faith and devotion; they have itinerated and held services for the village families and they have been leaders in experimental projects. One of the most interesting of these latter is a rural medical center opened five years ago which plans to meet the Indian woman on the level of her village life. It is used as a practical project for the third-year women students at the Ramapatnam Seminary. Every morning attention is given first to the minor physical ills of the village women, the sore eyes, the fevers and the ulcers. Regular classes follow later in the day for both Hindu and Mohammedan women. One of the most successful is the sewing class where, while learning to sew, they hear about the care of their own bodies and those of the wee babes who come with them. The Woman's Society maintains a hospital at Nellore which last year won government recognition on its courses for nurses and midwives. Thirteen thousand patients were reached through its village dispensary service. The Bible Training School at Nellore enrolled last year forty-one students from fourteen stations, several of them caste Christians. The Woman's Society cooperates in the support of the Madras Woman's Christian College, an interdenominational project. The Girls' High School at Nellore offers an exceptional program in vocational and home training. The Indian head mistress of this interesting school is the daughter of an orphan saved by Doctor Downie from the great famine. The vitality in the interest of the women is demonstrated by the fact that 122 local women's societies are members of

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the Telugu Baptist Women's Convention. The Training Schools at Ongole and Nellore are rendering a special service by preparing girls for the work of village teachers.

The reader of this chapter will be aware
Not Without Witness that throughout the entire development of the mission the evangelistic note has been strong in all phases of the work.

During the year of 1932-1933 there were 4,776 baptisms in South India. One of the missionaries wrote recently:

Months go by in constant touring from village to village. . . It is about one year now since we had the large baptismal service at Budhaaram. After fifteen years of faithful testifying and enduring much persecution from the Hindus, the small group of Christians there had the joy of seeing many added to their number at one time. At the service a stranger from another village was present. He was stiff and haughty and all our endeavors to approach him seemed to merit nothing but sarcasm. However, the Lord had not left himself without witness in the man's heart. Last week we baptized twelve, the first Christians in Pittampalli, his home village. He was the first and foremost of the twelve who with much joy and great courage professed Christ.

There has been a commendable emphasis on the training of an indigenous ministry and great numbers from Periah, the first Madiga convert, down to those who have more recently exercised a profound influence in the life of the mission have been "good soldiers faithful unto death." It is to the growing group of Christian leaders, developing in knowledge and ability, that the Telugus must look with hope. The Theological Seminary at Ramapatnam was opened in 1869, early in the life of the mission and shortly after the mass movement began. At first the courses were very elementary but gradually standards have been raised. The institution is doing a

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splendid work in the training of Christian leaders but for the sake of the future of the South India Mission it should be given additional support. From the first the wives of the students have received instruction fitting them to better aid their evangelist and pastor husbands.

India is illiterate and needs a program of education. Less than ten per cent. of the men and less than one per cent. of the women can read and write. One element of strength in the Baptist Church of the

United States has been the ability of its members to participate on equal terms in activities and government. An illiterate church-membership can never do this. Experience has shown that the most obvious way of elevating the depressed classes is by the institution of suitable educational processes. The membership of the Baptist churches among the Telugus has been drawn from the depressed and outcaste groups. It is universally true that almost none of them can read and write. Because of their illiteracy they easily become the victims of greedy merchants, of the unscrupulous money-lenders charging exorbitant rates of interest, and of the village officials frequently concerned only with their own welfare. Even more education is needed to guide and fortify the growth of the Christian character. The 1,200 village schools in the South India Mission have served a noble purpose and from them have gone preachers, teachers, evangelists, nurses, and midwives. A plan has been proposed recently for centralizing the village schools under the government. If this is done the Mission can turn over this phase of the work, conscious that another worth-while contribution has been made to the people of India. High school

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work for boys is maintained at the Coles Memorial School in Kurnool and the Coles-Ackerman Memorial School in Nellore. In a Christian atmosphere boys are prepared for college and for life. Weaving, carpentry, tailoring, agriculture and poultry raising are taught in addition to the regular academic subjects. The training of educational workers has also occupied the attention of the Mission. Preston Institute at Jangaon, a school for training rural teachers for the Deccan, the Bapatla Training School, and the Rural Community Training School at Cumbum is each in its way meeting a real need in Telugu land. Lack of resources has thus far prevented the participation of Baptists in a Union College in the Telugu area. We should be prepared financially to enter such an arrangement for the sake of all the Christian work.

Among the many types of educational work **Rat-Falls** offered in India, none is more important to the daily life than that given in health and hygiene. How many people in the United States know what a "rat-fall" is? A rat, dying of the plague, drops suddenly because its heart is damaged quickly by the disease. The fleas on it then seek other victims and infect both rats and people. Plague is a word which strikes terror into the heart and the old missionary records are replete with the accounts of the death and suffering caused by this scourge. Today preventive inoculations are given to all not too sick to stand the fever and the violent reaction. The mortality of those stricken with disease, even when they are under the best of care, is 70 to 75 per cent. Mention has already been made of the medical work carried by the Woman's Society. The General Society has two hospitals, the Clough Memorial at Ongole

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and the Victoria Memorial at Hanumakonda, and plague, cholera, typhoid and smallpox are some of the dread epidemics with which they must be prepared to cope. However, the missionary doctors do not wait until the disease appears to begin the work. Let one of them describe steps taken by a Christian hospital in the interest of prevention :

Come with us for one of our evening "plague programs." We go out almost every night now. The "tom-tom" drum and some coolies carrying boards with posters on them have already been sent around by the civil surgeon in some parts of the town. At about six, we go to a convenient street in that part and pick a place where the street is wide enough for our show. First there is a little drama, by some of the nurses and others from our compound and my Indian male assistant doctor, showing a scene in a house, dirty, lots of rats, a rat-fall; the doctor comes and advises them to leave and to take inoculations. They refuse. A couple of days later one of the inmates gets plague. The doctor comes again, tells them it is plague, advises removal to the isolation shed, and gives inoculations which they receive gladly. A short explanation is made, then usually the crowd come up for inoculations, first with hesitation, then in flocks like sheep after they see the first ones.

In addition to the preventive work the hospitals have rendered significant service to the thousands who are ill and have no other place where they can go for aid. During 1933 there were 44,908 patients who received treatment through the care of Baptist nurses and doctors. The hospitals render still another service in that they give equal treatment to all classes and thus have been a powerful agency in helping to break down caste barriers. No attempt is made to force Christianity upon the suffering. But oftentimes the patient comes to recognize in the ten-

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derness and efficiency of the Christian doctor and nurse and in the character of the religious services held at the hospital an element sadly lacking in his own life.

After a hundred years of work, with a high degree of success among the outcaste peoples, the most difficult barrier which the missionary has to meet today is the problem of caste. But there are signs that the iron-clad rules are beginning to break. Many converts have been won already from the great Sudra farming class and those who are close to the problem believe that the day is not far distant when the Sudras will present themselves in even larger numbers. We must be prepared for that time. Of this remarkable opportunity Dr. J. Waskom Pickett, who has been directing the mass-movement studies in India, wrote in a personal letter to Dr. J. C. Robbins, Foreign Secretary of the American Baptist Foreign Mission Society, that in ten years between 1924-1934 approximately thirty thousand Sudras in the Telugu country had been baptized. He said that it was the first widespread movement where village people of the higher and middle castes have joined a church initiated and developed by the outcastes. He remarked further, "Caste people are being converted, as hundreds of them have told me, because of the demonstrations of the power of Christ in the lives of the outcastes. In your mission caste people are being baptized by preachers who were themselves recruited from the outcastes." Recently a missionary wrote that he had traveled five hundred miles and preached to thousands of willing Sudra listeners who gave an eager and attentive hearing and that eighty-six of them had been baptized.

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Are Baptists going to permit the opportunity to win this caste, which represents one of the most substantial groups in Hindu society, to pass without sending money and men to meet the challenge? Perhaps if we are able to find a way to take advantage of the present openings for bringing Christ to the Sudras we can, with even more rapidity than when the work was primarily among the outcastes, build a self-supporting, self-governing and self-propagating church.

One of the most striking and at the same time challenging transformations in South India is the desire of the Christian constituency to assume locally, increased responsibility for the support and the administration of the work in the Telugu field. These new and hopeful ventures have been started by men and women who have been converted from among the outcastes, one of the most underprivileged groups on the face of the earth. The leaders are the pastors of the Telugu churches, "men who through the deep experiences of life have come to know Christ in the fellowship of his suffering and the suffering of their people." In the Kurnool area these men are not only leading churches and bringing Christ to scores of villages, but they are carrying the whole of the educational and evangelistic work for a field three times the size of Rhode Island with a population of five hundred thousand and without financial aid from America. Rev. W. A. Stanton, who gave forty years of his life to India, has said, "When one remembers that these men are only three generations out of heathenism, and in some cases only two, it is worth thinking about." A recent example of this marked development in administrative leadership and self-support is the plan by which on May 1, 1935, the Ongole High

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School is to be transferred to the care of a Board of Trustees representing the Central and Northern Telugu Association and the Mission who will provide for its support and administration. It is a long step since the day in 1853 when Doctor Jewett and his little band stood on the stony hill covered with prickly pear which overlooks the city of Ongole and uttered their prayers of faith and prophecy. The outcastes came in great numbers and today are moving toward self-support. God is opening a new door. Will the Sudras be won, also?

QUESTIONS

1. Discuss the statement, "India is a land of contrasts."
2. Make a short statement indicating one important thing about each of the following: Periah, Sudras, feudatory states, East India Company, Gandhi, Dr. S. F. Smith, Samuel Day, Madigas, Ramapatnam, Telugu.
3. Review briefly the contributions Great Britain has made to the life of India.
4. Give the background for the three times the Board has considered the discontinuance of the mission in South India.
5. Discuss the missionary problems which are evident at the time of mass-movements toward Christianity.
6. What were four reasons for the development of the caste system in India?
7. Discuss the merits and the possibility of complete independence for India as contrasted with the adoption of the Indian Constitutional Reforms now pending.

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8. Outline the historical steps in the development of Baptist work in South India.
9. Name five important stations in South India and five important institutions and give a short description of the work one of them is doing.
10. What are the most pressing problems confronting the South India Mission at the present time?

IV

A CENTURY ALONG THE JUGGERNAUT ROAD

SALIENT FACTS ABOUT BENGAL-ORISSA

POPULATION OF BENGAL: 47,592,462.

POPULATION OF BIHAR-ORISSA: 42,233,812.

BAPTIST RESPONSIBILITY: 2,700,000 in Bengal; 1,300,000 in Bihar Orissa.

AREA OF BENGAL: 82,277 square miles.

AREA OF BIHAR-ORISSA, INCLUDING FEUDATORY STATES: 111,825 square miles.

GEOGRAPHY: Plains and low hills.

CLIMATE: Hot and damp most of the year with temperature ranging between 50° and 110°.

PRINCIPAL RACIAL GROUPS: Bengali, Oriyas, Santals.

PRINCIPAL RELIGIONS: Hinduism, Mohammedanism, animism.

STATISTICS: *

† Missionaries A.B.F.M.S. and W.A.B.F.M.S.	31
Native workers	300
Churches	35
Churches self-supporting	5
Church-members	2,727
Baptisms	167
Schools	123
Pupils	4,274
Hospitals	0
Dispensaries	4
Patients	10,968

* From 1934 Annual Report.

† As of April 1, 1935.

A CENTURY ALONG THE JUGGERNAUT ROAD

It is 1834 and the season for the annual
Along the Road festival of the Juggernaut. We see the noisy passing of the idol car; the bathing ceremonies for the hideous, armless, legless wooden god; the frenzied devotees throwing themselves under heavy wheels; the pilgrims weary, sick and dying; the insatiable ravens, vultures and jackals watching with unrestrained eagerness human eyes growing leaden. These were the scenes a century ago along the great pilgrim road a thousand miles in length, starting near Delhi and connecting the sacred cities of Benares and Puri.

The Juggernaut is one of the most important of the Hindu dieties in Bengal and Orissa and the word itself means "lord of the world." Connected with the worship at the shrine of the Juggernaut are twenty-four annual festivals. The most impressive and the one which attracts the greatest number of pilgrims is the celebration at which the car carrying the god is drawn by the multitudes to another temple. As many as three hundred thousand pilgrims have been present to see this event when for three days the great idol is exposed to view. To the noise of drums, horns and cymbals, Juggernaut is taken on a ride to the neighboring temple where his maternal aunt is supposed to reside and where he is to stay for a week. One of the most important parts of the ceremony is the yearly bath which is given in public view, but after which the Juggernaut must again be secluded

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for ten days because he is not used to the chilly water and may take a severe cold! The celebration usually occurs in July during the rainy season. There are limited accommodations for the thousands of people. Many have to sleep on the damp ground and must go without sufficient food. Cholera and other contagious diseases are often present. The early missionaries refer to the thousands of sick and dying under the banyan and mango trees. It was the tragic need of the pilgrims traveling the Juggernaut road that challenged the Free-Will Baptists of America in 1835.

These weary travelers are adherents of **Penance by** Hinduism on journeys to acquire merit
Prostration and peace of soul. This religious and social system which is so complex in its ramifications of Indian life has already been discussed in the chapters on Assam and South India. Certain prominent aspects of Hinduism, such as caste, transmigration, and child-widowhood, are much the same in all parts of India, including Bengal-Orissa, but the worship features are greatly emphasized in northern India, where people cling most stubbornly to their national religion. There is scarcely a village where one or more temples may not be seen. Wherever a shrine is established at least one priest is constantly in attendance, for food must be prepared and placed before the idols to the accompaniment of noise and clatter. The priests chant the sacred books, the people bring offerings and gifts, prostrating themselves before the gods and repeating in reverential tones their names. The idea of penance plays a prominent part in the religious system of the Hindus. It arises, no doubt, from a belief that the gods are pleased



Wood-Turning by Native Method
Balasore, Bengal-Orissa

THE OLD AND THE NEW IN INDUSTRIAL ARTS

Boys' Industrial School
Balasore, Bengal-Orissa



A Century Along the Juggernaut Road

with human suffering and it is performed to obtain both temporal and spiritual blessings. The early missionaries in Bengal-Orissa report many different kinds. People walked on coals of fire with naked feet. They jumped on to sacks filled with knives and sharp instruments. They stood with fire burning around them. They swung by hooks inserted under the shoulder muscles. They extended the arm over the head and kept it there until the muscles contracted and grew rigid. They journeyed long distances to the shrines, believing that the more difficult the conditions under which the trip was made, the more exalted their state in the next birth. Many of these methods of self-imposed suffering in the name of religion have persisted until the present day. Dr. O. R. Bachelier, one of the early missionaries to Bengal-Orissa, in an interesting and authoritative book ¹ published about the middle of the last century describes in detail the pilgrimages to the four great shrines located about fifteen hundred miles apart. At each shrine one was supposed to receive a peculiar blessing in proportion to the labor in making the journey. "He who rides receives a certain blessing; he who walks a greater; he who carries a load of the holy Ganges water, greater still; while he who prostrates himself over the entire distance receives the highest of all." One of the most unusual and difficult types of penance is the travel by prostration. The pilgrim making this kind of a journey puts his hands together, offers a short prayer, reaches out his hands as far as possible along the ground and with a spike makes a mark in the dust or mud. He then arises, puts his toes on this mark, says another prayer and again prostrates himself.

¹ O. R. Bachelier, M. D., *Hinduism and Christianity in Orissa*.

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Three miles is the most that a man can go in a day, and at times people spend as much as three years in this kind of a pilgrimage. Mrs. Jeremiah Phillips, writing about five years after the mission was started, says: "Our house is but a few rods from the Juggernaut Road and we see a very large number of pilgrims pass daily (one season over seventeen thousand passed the Phillips' house in one day)—a painful sight. Some have died under a large banyan tree near our house and no man careth for their bodies and souls."

Work among the pilgrims was begun very early in the century. Meetings were held and tracts were distributed along a hundred miles of the roadway. In 1842, only six years after the opening of the mission, two native preachers devoted their entire time to this work. The results could be considered worth while, even if in the hundred years no more than one or two of the great Christian characters won from the pilgrim group had emerged.

But before describing the progress of Christianity in this challenging setting we must consider what had been happening in America. Reference has already been made to Mrs. James Coleman, the widow of one of Adoniram Judson's colleagues. The Bengal-Orissa field was opened by the English General Baptists who sent William Bampton and James Peggs and their wives to the field in 1820. They located in Cuttack in the Orissa Province and in 1824 were joined by Mr. and Mrs. Amos Sutton. Early in 1825 Mr. Peggs suggested that stations should be opened at Midnapore and Balasore, but the resources of the General Baptists were very meager and neither men nor money were forthcoming in the degree

A Century Along the Juggernaut Road

needed. Mr. Sutton's wife died soon after they arrived in India and a little over a year later he married Mrs. Coleman, an American woman who since her husband's death had been in educational mission work in Calcutta. She had a deep interest in the new mission and felt very keenly the need for reinforcements. She told her husband of the Free-Will Baptists in America who had not yet been actively aroused to foreign missionary endeavors. When in Puri, where is located the great temple of the Juggernaut, Mr. Sutton was so impressed with the idolatrous worship and the wretched condition of the people that he wrote a letter seeking to enlist the support of this Baptist group in America whose views resembled so closely those of the mission with which he was connected. Alas! when it came time to mail the missive Mrs. Coleman-Sutton could not remember the address of Elder Buzzell, the editor of the *Morning Star*, the Free-Will Baptist paper. But, here again the word "Providence," mentioned constantly and prominently in early missionary narratives, seems to have played a most important part. Several months later, a package for Mrs. Sutton arrived from home and it was wrapped with a copy of the *Morning Star*! The letter which had been put aside was addressed and sent on its long journey and the issue of the *Morning Star* dated April 13, 1832, carried to the members of the Free-Will Baptist churches a new challenge to expand their sphere of usefulness. The response was immediate.

The foreign mission society of this small but intelligent denomination was organized at North Parsonfield, Maine, in the autumn of 1832 and the act of incorporation was approved by the Maine legislature January 29, 1833. But

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the influence of the Suttons was not to end here. In an old and valuable volume now belonging to Dr. A. W. Jefferson, a member of the Board of Managers of the American Baptist Foreign Mission Society, Mr. Sutton tells the story of "The Mission to Orissa," written by him while on board the sailing-ship *Fenelon*. In the preface he complains in a kindly way that his "floating study was so thronged with passengers and rendered so inconvenient by the variety of business transacted in it that very little opportunity for literary pursuits was offered him." Nevertheless he wrote a volume of 422 pages in small type which was published by Samuel N. Dickinson, Printer, in Boston, 1833. He states in his introductory remarks that it is his hope to afford instruction acceptable to the Christian reader and intimates that he has chosen to visit the United States for two purposes; first, "with a view to the restoration of his health," and, secondly, "with a hope of awakening the attention of his brethren in that part of the world to the importance of missionary exertion." We have seen how effectively he carried out his purpose by arousing the interest of the Triennial Convention in South India; it remains to note his influence among Free-Will Baptists in behalf of Bengal and Orissa.

"As I arise to speak, I seem to see the millions of India with bended knee and tearful eyes saying, 'Sir, plead our cause—plead it effectually.'" A pale, emaciated man, with eyes deep-set in a face clearly showing the ravages of tropical fevers, addressed these words to more than three thousand people seated on a sloping field above the waters of beautiful Lake Winnepesaukee in New Hampshire on a lovely June day in 1835. Many of the audience were

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attending their first missionary meeting. The response to the challenge was immediate, and the spirit in which the new enterprise was launched is reflected in the quaint phraseology of the appeal:

Within a few months past the cry of Asia's heathen sons has been wafted across the mighty deep, borne upon the gentle gales and reverberated through our connection. We have heard groans of the victim dying beneath the wheels of Juggernaut, the shrieks of the widow burning on the funeral-pile. Nay, in our minds, we have seen millions of human beings enter eternity, without the knowledge of the way of life. With such a view, we begin to feel, yes we begin to act, in a short time with the blessing of God, we shall send them help.²

Mr. Sutton was elected Corresponding Secretary of the new society and served two years in this capacity until his return to India in 1835 in company with twenty-one missionaries who were to scatter into all parts of the Orient. Many of them owed their interest to Sutton's splendid presentations. He was enabled to appeal effectively to the various Baptist and other denominational groups because of the broad and liberal opinions on interdenominational relationships which were held by the English group of which he came. This English Baptist fellowship was many years ahead of its day. In a charge given to the missionaries Bampton and Peggs, whom Amos Sutton was to join in a few years, were the following admonitions at their embarkation written by the secretary, J. G. Pike, on May 18, 1821. They are quoted because they reflect a view-point which is sponsored by an increasing number of Baptists of the present day:

² Paper read by Rev. A. W. Jefferson at a joint session of the Boards of Managers of the American Baptist Foreign Mission Society and the Woman's American Baptist Foreign Mission Society, January 17, 1933.

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We expect you to remain Baptists. . . At the same time it is very far from our minds that you should be disputants for a party. Your time is too valuable to be thus wasted.

We press upon you the most affectionate and most friendly behaviour toward each other. Each has his feeling and failings too. . . If sensible to each other's defects, value each other's excellences.

Cultivate personal religion; you must not only preach the gospel to heathens, but you must live the gospel.

When you have occasion to oppose the superstitions of the heathen, etc., do it with tenderness. Labor more to lead them to a knowledge of truth than to expose their follies.

We particularly urge upon you as a thing of prime importance an earnest and immediate attention to the languages, customs, etc., of the peoples among whom you may be stationed.

With respect to your station we beg you to consider it a *leading principle* in directing your decision, that it shall be one where the field for usefulness appears wide, and as yet unoccupied by others.

It was 114 years ago that the above principles of missionary administration were enunciated but they merit thought in 1935. The progressive spirit of his mission permitted Amos Sutton to speak at another meeting where he was to be responsible for the dedication of a young life to missionary service. A paper written in 1877 by the mother of Dr. A. W. Jefferson when she was the mistress of the little Baptist parsonage in South Strafford, Vermont, repeats a local tradition. A member of the church told her that he was present at the Seventh General Conference of Free-Will Baptists held in October, 1833, attended by more than three thousand people, and that one of the women gave all that she had when the offering was taken—twelve and one-half cents. Another having no money took off her gold ring and made it an offering. A young man who had journeyed more than

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150 miles on foot to attend the meetings wrote on a slip of paper, "*I give myself,*" and placed the note in the collection plate. That young man was Eli Noyes, one of the pioneers in the Bengal-Orissa Mission.

Among the 21 missionaries who sailed with Mr. and Mrs. Sutton in 1835 for Orissa were Rev. and Mrs. Eli Noyes and Rev. and Mrs. Jeremiah Phillips. They reached their field in February, 1836, and went to Cuttack, where Mr. Sutton had previously located for a term. There they spent some months with English friends learning the language. Later, after a survey of the unoccupied areas it seemed better for the Americans to establish a separate mission and accordingly they moved 250 miles up the river to Sambhalpore in the western part of Orissa. They had a native helper from Cuttack. Portions of the Bible were distributed, a boarding school was started, and the people seemed receptive, but the location proved very unhealthy. Mr. and Mrs. Noyes were taken seriously ill and their small daughter died. Mr. Phillips' first child died and a little later Mrs. Phillips followed. With his own hands the bereaved husband had to prepare her body for burial and lower it into the lonely grave. Mr. and Mrs. Noyes failed to gain sufficient strength to stay at the station and were finally placed in a boat and taken down-river for medical aid.

Scarcely had they gone when Mr. Phillips was stricken with fever and sank lower and lower until hope seemed almost gone. Then one of the schoolboys came to the rescue. He scratched a letter upon a palm-leaf. It read: "Mama Phillips is dead. Papa Phillips is very

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sick, and unless you come quickly and get him, he will die also." The native postmen carried the note in unswerving faithfulness until it was finally received by the missionaries at Cuttack. During January, 1838, in a state bordering on unconsciousness, Mr. Phillips was put in a boat and floated down to friends. After rest, the sick ones were restored in health, but it was thought inadvisable that they should return to Sambhalpore. The station of English Baptists at Balasore had been left vacant by a necessary removal of staff and it was offered to Free-Will Baptist missionaries, who accepted it with appreciation.

But before removing to the new location Mrs. Noyes in a letter printed in the *Morning Star* October 25, 1837, describes another kind of human sacrifice. She tells of a mountainous people called the Khands who at that time had a custom of sacrificing a child at the annual festival held about the time of the full moon in January. A number of villages joined together for the celebration and one victim, produced by the hamlets in rotation, was sacrificed each year. The intended offering was kept in irons sometimes for years, but with full knowledge that ultimately his day would come. At the appointed time the victim was tied to a post and hacked to death by the knives of the savage crowd. Great merit was attached to the first portion of human flesh secured. The sacrifice was performed to propitiate the earth and make it more fruitful. Mr. Sutton had in his care on one occasion seventeen children who had been intended for the sacrificial altar. Mrs. Noyes at the time of writing the above letter had one of the rescued children with her. It was in the face of such circumstances that the little force was

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to divide in order to do a greater work. Jeremiah Phillips and Hannah Cummings Phillips moved to Jellasore in March, 1840. Mr. and Mrs. Noyes retired from the mission because of ill health, in 1841, just after another missionary to become famous in the life of the Bengal-Orissa Mission—Dr. O. R. Bacheler—had arrived. But before reviewing the expansion which took place under the dynamic leadership of this little company, we must gain a picture of the country and the people in this land where work is now conducted under the auspices of the American Baptist Foreign Mission Society and the Woman's American Baptist Foreign Mission Society, but where for so many years Free-Will Baptists of America had a paramount interest.

The Bengal-Orissa Mission derives its name from the political divisions of India in which the work is prosecuted. Bengal-
The Multi- tudes Await
Christ and Bihar-Orissa are two provinces which lie along the northwestern coast of the Bay of Bengal between the Madras Presidency and Hyderabad on the south, Assam to the northeast and Burma to the west. All the Baptist territory is in the southern part of Bengal and the northern part of Orissa and south and west of the city of Calcutta. It comprises the Balasore District of the Bihar-Orissa Province and the Midnapore District of the Bengal Province. The city of Balasore, which is in the district of the same name, became the first permanent station of Free-Will Baptists. It is about 170 miles southwest of Calcutta, and is located on a river curiously named the Buralang or Old Twister. The work has expanded during the century until today it is administered from the following centers:

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Balasore	1838	Bhadrak	1890
Midnapore	1844	Contai	1892
Santipore	1865	Khargpur	1902
Bhimpore	1873	Jamshedpur	1919
Chandbali	1886		

The total population of the districts served by the above stations is about four million with approximately 2,700,000 in the Midnapore area and 1,300,000 in the Balasore area. The density of the population is astonishing. The province of Bengal is ninth in area but first in number of inhabitants. In some parts the census reports over one thousand people per square mile and the average for the district in which Baptists carry work is well over four hundred per square mile. Most of these people live in the numerous villages. The Baptist missionaries located at either Contai or Midnapore might visit three villages a day, if they were able, for 365 days in each year and an entire generation would pass away before they could visit all the villages in their respective areas.

Frosts and snow are never seen on the
Punka plains of Bengal and Orissa. The year
Pulling or may be divided into three seasons: the
Primitive Air hot, the rainy, the cold. The excessively
Conditioning hot weather begins about March the first
and ends the last of May, the tempera-
ture ranging from 85° to 110° in the shade. About the
middle of June the rainy weather commences with twenty
or thirty showers occurring during a single day. In
September the rains begin to diminish although the heat
remains oppressive with a high degree of humidity. The
cold season sets in about November 1 and continues
through February, but the "cold" scarcely ever goes

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below 55° even during the night. It is no wonder that with weather so hot for most of the year and with the air full of moisture that there is a need for some sort of air conditioning. This process which has commanded attention in the United States in the last few years has been in vogue in India during the last century in a very primitive form. The *punka* is a contraption devised for keeping the air in motion when the inside temperatures range between 90° and 100° and when the humidity is high with no breeze perceptible. A pole ten to twenty feet long with a frill about eighteen inches wide is suspended four or five feet from the ceiling. The mechanism back of its operation is a *punka wallah*, a man whose task it is to pull the rope. Unfortunately for the heat sufferers, the human element is not infallible. The monotony of the task tends to a sleepiness which renders ineffective the air-conditioning contrivance. The modern achievements of science will find a royal welcome in the tropics when they can be had at a price consistent with missionary salaries. The stations of the Baptist mission are in this area of intense heat but the provinces are divided geographically into three parts: the plains bordering the sea where the population is most dense, the uplands skirting the mountains and intersected by the rich alluvial valleys, and the mountainous sections covered with wild grass and stunted forest growth. Rice, the staple crop, is raised on the fertile plains. Sugar-cane is plentiful and jute and opium are among the principal exports. Much of the world's supply of castor-oil comes from the province of Bihar-Orissa—to the great sorrow of many a small boy. In 1932-1933 there were 54,800 acres of castor-plant under cultivation in the Orissa prov-

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ince alone. Ninety-five out of every hundred people in Bengal-Orissa live on small farms where agriculture is conducted with the primitive tools common centuries ago.

The early history of the provinces is closely associated with that of the other parts of India. There is the same story of conquest after conquest by different racial groups with the final coming of the British through the agency of the East India Company. It was in this general area that one of the most important events in the history of India was to occur—the famous sepoy rebellion of 1857, which was an incident leading to the famous proclamation of Queen Victoria recorded in an earlier chapter. The sepoys were the native soldiers drilled by the agents of the East India Company. Many causes have been given for the disaffection, but the one which brought to the immediate fore the whole question of the Company's relationship to India was the introduction of Enfield rifles requiring the use of greased cartridges. It was rumored among the sepoys that the tallow used on the cartridges was made from the fat of the cow and the hog. Most of the soldiers were Mohammedans and Hindus. The cow is the sacred animal of the Hindus and to the Mohammedan the hog is unclean. The feeling on this matter fanned into a flame the resentment growing over the encroachment of Western ideas which seemed to be breaking down ancient customs and religions. The chief result of the rebellion was that it brought to a close the power of the East India Company and substituted direct British rule. Bengal remains one of the most important provinces in the whole peninsula. Intellectual attainments rank higher than in any other province and the

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people have most stubbornly refused to give up their national religion, Hinduism. Here is the home of the great poet Tagore and numerous leaders in the nationalistic movement of "India for the Indians." In this area also religious differences have been accentuated and many of the cities have been centers of bloody clashes between the Hindus and the Mohammedans, whose worship and cultures are antagonistic.

Baptist work is conducted principally
A Dangerous among three races, the Bengalis, the
Fowler Oriyas, the Santals. The first two are
descendants of the Aryans and are
claimed to be the most intelligent people in India. The two races differ quite widely in customs, habits and language, but both tongues are derived from the Sanskrit. The Bengalis and the Oriyas have a common religion, Hinduism, although in the towns and larger cities are found quite a large number of Mohammedans, descendants of the early conquerors. The last of the three racial groups is the Santals, an animistic people not bound by caste. They build their villages in the foothills rather than on the plains and make their living principally by trade in wood and coal with their Hindu neighbors. When the missionaries arrived they had no written language, no priesthood, and no temples and were addicted to an intemperate use of native intoxicants. It is from this group that the most numerous converts to Christianity have come. In contrast with the Santals the Bengalis are proud, arrogant and conceited, and the family and religious ties are exceedingly rigid. Those who have broken caste by becoming Christians have suffered great persecution. A very interesting evidence of the early

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opposition to Christianity is recorded in the *Life of Doctor Bachelar*. This note is a reprint from a Bengali newspaper dated May 16, 1845:

The son of a brother of an acquaintance of ours, like a bird from its cage, having escaped with extended wings, in company with his wife, from his home, has fallen into the hands of a certain Fowler in Calcutta (Doctor Duff, Scotch missionary) . . . We fear the missionary more than we do the serpent by whose poisonous bite life is so much in danger, for the evil effects arising from the serpent's bite may be removed by the application of medicine, or by repeating suitable charms or incantations; but there is no remedy for the sting of the serpent-like, white-faced missionaries.

The difficulties which the new converts have had to face are illustrated by the story of a young man who came to Balasore early in the century convinced of the truth in the Christian doctrines. His widowed mother heard of his decision and persuaded two of her neighbors to journey with her the forty miles to help reclaim her son. They labored with the boy day and night for almost a week, first threatening and then entreating. Finally, when he would not reconsider his decision, his mother said to him:

My son, if you become a Christian you can never come to my house again; I never could give you food though you were starving; you will be disowned by your friends and become an outcaste, we shall ever look upon you as dead and must perform your funeral ceremonies; you will go down to hell yourself and carry us all along with you; and not only that, but you will draw down fourteen generations of our ancestors from heaven.³

The boy remained steadfast in his purpose. He broke the string of beads from his neck, which was his badge of

³ O. R. Bachelar, *Christianity in Orissa*, p. 159.

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caste. He took a crumb of biscuit from the hand of the missionary and ate it. Caste was gone forever! Two weeks were spent by his relatives in performing funeral ceremonies for the "dead" boy. The house was washed inside and out; the cooking-vessels were thrown away; fees were paid to the Hindu priests; a feast was made for the neighbors. By these rites the mother was restored to caste, but as far as her standing in village society was concerned it would have been better if her son had died a death of shame on the scaffold.

The Discovery of the Santals But, in spite of the cruel invectives heaped upon them, the early missionaries were to have a profound effect upon the religious thinking of the country. It is regrettable that space will not permit

a word for every one of the noble men and women who has helped to write the history of Bengal-Orissa. Some of their greatest contributions will become immediately apparent upon an examination of the activities of the century. For example, the developments among the Santals and the life of that great pioneer Jeremiah Phillips are closely interwoven. Jeremiah Phillips was born in Plainfield, N. Y., January 5, 1812. While a student at the Literary and Theological Seminary in Hamilton, N. Y., he heard an address by Amos Sutton, whose contribution to the organization of Free-Will Baptists has already been reviewed. Mr. and Mrs. Phillips had not been in India long when Mr. Noyes, out on a missionary tour, unexpectedly came upon a village hidden in a dense jungle. The color of the inhabitants was darker, their features were different, and their language was softer and more musical than that of the Oriyas, who were

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his helpers and companions. The Santals could neither read nor write and they were worshipers of nature. In contrast with the Hindus, the women were not veiled but shared in the labors and sports of their husbands. The widows had no stigma attached to them and the customary age of marriage was much higher than among the Hindus. In 1841 Dr. Jeremiah Phillips and Doctor Bacher made a tour among the Santals and became deeply interested in their primitive homes. Because of other heavy responsibilities, however, no program of work could be started among them until 1845, when a Santali teacher was secured and Doctor Phillips undertook to acquire the language.

Visits to the villages were made frequently and a few of the Santal boys came to the boarding school at Jellapore. By 1854 Doctor Phillips had translated *An Introduction to the Santali Language with Vocabulary*, a primer; a tract, *The Essence of True Religion*, the *Gospel of Matthew*, and had several other works in manuscript. Unfortunately he had to spend a period of years in America for health reasons and not until 1865 did he get back to India. When he was finally able to return, with him was his son Dr. James L. Phillips, who became the first missionary to devote his full time to the Santals. In 1863 Doctor Bacher commenced an excursion in the Santal district which occupied nearly five months. In 1869 six Santals were baptized, all heads of families and all men of considerable influence. Since that time there has been constant progress and growth among this people. From their mud huts and primitive homes have come many preachers and teachers active in the life of the mission. The description which Dr. Jeremiah Phillips gives

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of the religious awakening among them is very interesting. He describes "what may be termed our *first* Santal prayer-meeting." He gave a lecture from Matthew 16: 24. There was an informal discussion in which two Santal boys took part. One of them expressed a belief in the truth of Christianity but said he hesitated to forsake entirely the gods of his fathers for fear they might do him some injury—*perhaps eat him up*. Several of the boys prayed and later two of them made a public stand, after which Doctor Phillips, who had spent many tedious years learning the language, said: "It more than repays me the labor and toil of their instruction and the acquisition of their strange language; yea, it is abundant recompense for all the laboring and suffering of twelve years of exile. God be praised that I have lived to see this day."

Today over two thousand children of these nature-worshippers are in Christian village schools. Although the government provides all the expenses in nearly eighty non-Christian villages, the direction of the education for Santals is in the hands of the representatives of the Baptist Mission. One of the most significant contributions of the century has been the recent development of a religious education program for primary schools designed to lift the entire level of village life.

More difficult than that among the Santals, but not less inspiring, is the work which has developed during the century among the Hindus and Moslems. Various methods have been used in the attempts to reach the upper classes of Indian life, and one of the earliest and most profitable has been *bazaar preaching*. The bazaar is the business part of the town, therefore bazaar preaching is

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really street preaching. The principal meal of the day is eaten in the evening and it is customary for the people to come to the markets in the late afternoons. The heat of the tropical day is passing and it is an ideal time to meet the villagers in an informal way. Oftentimes a stand is taken near one of the rest-houses where for a few cents a day the weary pilgrim may cook his food and retire for the night. Usually the missionary and the native preachers begin the service with music and songs. They then have a short Scripture reading and a prayer, after which the discourse begins. Illustrations are used profusely and interruptions are expected and frequent. The preacher must be keen of wit and ready and able to answer the questions noisily propounded by the crowd. He must also be prepared to receive with a smile, sarcasm and ridicule. One of the missionaries of an earlier day recorded the following questions and comments hurled at him during the course of one of these street services:

So you want us to eat beef and be Christian.

Shall we turn white by obeying Christ?

If we become Christians, stop lying and cheating, our work is at a standstill. We cannot live without these.

Sir, I want to know just what salary we will get by becoming Christians.

If we buy these books how shall we fill our stomachs?

How can we worship a God we cannot see?

Frequently additional commotion is added by a leper soliciting funds from a generous crowd or by some one who realizes the possibilities in such a fine audience and seizes the occasion to try to auction off a cow! Yet it

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is in this manner that the Christian message has been brought to the attention of many hundreds of people and that thousands of tracts and portions of the Bible have been distributed. The very first convert to Christianity in the Bengal-Orissa Mission was a Hindu named Chakradhar, who was baptized January 27, 1839. In relating his religious experience he referred to the time when he had heard Mr. Noyes read the Bible and discuss the way of salvation with a motley crowd.

Closely associated with the method of bazaar preaching is the itinerating which is usually carried on during the cold season. Journeying from village to village along jungle paths and pilgrim roads, tracts are distributed, preaching is conducted and village schools are inspected. Large numbers have in this way heard the name of Christ for the first time. It was during a very early tour of this kind that the Santals were discovered. The recent report of one missionary notes that twenty-four markets and thirty-four villages were visited and that 888 single Gospels, 1,111 Scripture selections and 3,000 tracts were distributed on a single tour.

When Dr. O. R. Bacheler arrived on the field about 1840 he recorded a description of the Hindu system of medicine. He said that the knowledge of the native practitioners did not extend beyond the mere rudiments. The blacksmith with his tongs was a dentist and the barber with his razor was a surgeon, because they were supposed to be the only people equipped with the necessary tools for the practice of the profession.

The medical work of Baptists in Bengal-Orissa has not been so highly organized and institutionalized as on some

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of the other fields. This has been due partly to the fact that the British have provided a type of medical service not to be had in certain other countries. The fact remains, however, that the Christian doctors have made a unique contribution. Dr. James L. Phillips, who was a remarkable preacher as well as a doctor, tells an amusing incident of how his medical skill helped to gather a crowd. Going along the road to market he saw a large buffalo prostrate with his right hind leg out of joint. He was able to relieve the distress of the animal, and seeing the curious crowd took occasion to use the incident for a text, which he expounded to a group of willing and astonished listeners. The Phillips Memorial Bible School at Midnapore, which has been through the years the seminary for the training of pastors and evangelists, was founded by Dr. James L. Phillips, and it was later named in honor of him. Dr. O. R. Bacheler, a contemporary of both Dr. Jeremiah and Dr. James Phillips, gave fifty-three years of service to Bengal and his daughter, Dr. Mary Bacheler, has given over fifty years to the work among women and children. The life and work of Dr. O. R. Bacheler demonstrates the willingness to adopt new methods, once their effectiveness has been proved, which has characterized the work of so many missionaries. He was the first doctor to use chloroform in Bengal-Orissa and his annual letter for 1850 reports "operations under the influence of chloroform, 12." He formed a small medical class and taught his students the major principles of medicine and surgery. Wherever he went he gave himself in disinterested service. He found opportunities to help the leper by the roadside and to ease the pain of the dying pilgrim "for whose soul no man

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careth." Because drugs were expensive and not easily obtained he compounded from crude materials and devised many of his own surgical instruments. Doctor Burkholder, Dr. Mary Bachelor and other physicians have carried on this work so nobly conceived, under the most trying conditions, hampered by a lack of equipment and inadequate facilities. It is pointed out that not by the most optimistic estimate can government and private medical aid be expected to care for the great need everywhere apparent in the provinces. They contrast the conditions in Bihar-Orissa where there is one doctor for twenty-six thousand population with those in the United States where a recent estimate gives one for every 628 people. The medical mission program often provides a contact with groups whom it would be exceedingly difficult to reach in any other way. This was true at the beginning of the work in Bengal-Orissa. It was through Doctor Bachelor's skill as a physician that an opportunity came to reach the women in the high-caste homes.

The missionaries in 1836 were unable
Embroidered to persuade the native girls to come to
Slippers and the mission schools because women had
Zenana Walls been told that "if they learned to read
words from the printed page their tongues
would fall out." The girls in India marry very young
although in recent years the age has been made higher
by law. After they are married they are confined in the
women's apartment of their husband's dwelling, a virtual
prison surrounded by high thick walls. No man is per-
mitted to enter except the father, the husband or the elder
brother. In earlier years all high-caste women appearing
on the streets were heavily veiled. This custom is passing

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but remains common in some areas. The early missionaries had no opportunity to work among these closely guarded homes until 1866. In that year a wealthy Hindu wanted a pair of embroidered slippers. He requested the woman missionary to teach his wife the art of embroidery. She promised to do so on condition that it would not be necessary for her to confine herself to that one subject. The high-caste Hindu agreed and in a short time the demand for embroidered slippers became so great that *zenana* teaching grew rapidly.

But it was even more difficult to gain an entrance to the Mohammedan homes. Dr. O. R. Bachelier, the physician, went everywhere, even into the *zenanas*, but was not allowed to see the women. He tells of visiting one Mohammedan woman suffering from an obscure disease so serious that he felt it necessary to take her pulse. To enable him to do this two servants were employed to hold a blanket in front of the patient and the high-caste woman thrust her hand outside for the necessary examination. After two or three days he had to see her tongue and eyes and found her bound like an Egyptian mummy! He remarked, "It was a new phase of diagnosis to me, to examine eyes and tongue when none of the integument could be seen." One day his daughter, little Mary, now Dr. Mary Bachelier of Bengal-Orissa, accompanied him on one of his visits. Full of laughter and talk she was invited into the women's quarters. They were so pleased with her childish antics that they asked her to come again. She said she would if her mother might come also. This was the beginning of a work destined to bear rich fruitage. Since that time teachers have been trained who go from *zenana* to *zenana* instructing the women in reading

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and writing, developing the home crafts and helping to bring new courage with a message of hope.

A Personal It was in the dead of a winter such as
Experience they know in the upper peninsula of
Michigan. The writer had not long be-
fore returned from a term of missionary

service in Africa and was on an extended speaking tour seeking to develop missionary interest among the churches. One outstanding incident was to make the trip a memorable one. Arriving in the town of Iron Mountain, Michigan, the missionary was met by the local pastor. He said, "We will go to the church a little early for there will be someone there I want you to meet." We came to a little one-story building, almost new and spotlessly clean, with snow piled high around it. Inside was a great round stove, which burnt the face while the shivers ran up and down the spine. Scarcely had we arrived when one of the pioneers who had helped to organize the little church hobbled into the room. Just about eighty-five years old, almost blind, hampered by her rheumatic pains, she had walked a long distance on that day to hear another missionary tell the story of Christian advance in a land far from Bengal-Orissa. While she prayed she carried us all back over the years to the people she loved. It was Mrs. Julia Burkholder, who before her marriage was Julia E. Phillips, the daughter of one of the pioneers to Bengal-Orissa. She had served fifty-three years in India before she returned and centered her interest in the little church at Iron Mountain. To her must go the honor of being one of the first to carry on work among the women of the zenanas. But even more significant is the fact that she was instrumental in winning to Christ, Chundra Lela,

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one of the most widely known women of India. Born in the home of a priest who lived in the household of the King of Nepal, Chundra Lela was married at the age of seven. When she was nine, the greatest curse that can befall an Indian woman came upon her. She became a widow. A little later she started out on a quest seeking propitiation for the crime she was supposed to have committed and which she believed had resulted in her husband's death. Many in similar circumstances and with less character would easily have become the prey of those seeking new talent for temple rites. She traveled all over India to the greatest shrines searching for peace. She endured torture in many forms. She became an Indian priestess in the home of a rajah and an object of worship with the very dust of her feet sacred. But with all her striving she did not find peace of soul. Finally at Midnapore she met Miss Julia Phillips, later Mrs. Burkholder, who talked with her about the problem. She became a Christian and was baptized in 1871. Nowhere is there a better illustration of how a changed personality can influence the life of great numbers of people. Immediately after her conversion she began to teach and preach and traveled all over India proclaiming the new life at the shrines where she had previously gained merit. Finally she became old and rheumatic and the missionaries thought it would be a kindness to build her a home where she could rest in her later years. When asked where she wanted it located, her reply came back in the form of a great challenge: "If you build me a house," she said, "build it on the roadside so that when I am too old to walk I may crawl up to the door and preach to the people



Miss Lavina Crawford
Bengal-Orissa

A Century Along the Juggernaut Road

as they go by on their pilgrimages to Juggernaut." Another monument along the great Pilgrim Road!

But not only were the women active in training zenana teachers and Bible-women, **Ragged Schools** they had an important part in the development of the educational program of the mission. One of the first schools started was for the Khand children scheduled to be offered for human sacrifices but rescued by the British Government. Most of them upon arrival at the mission were naked, filthy and diseased. This was the beginning of a work which was to loom very large in the history of the mission. Famines, cholera and other epidemics have constantly thrown many children into the hands of missionaries. The Sinclair Orphanage at Balasore now provides a home for this orphan group, where they receive not only classroom instruction but are taught the practical arts. For thirty years, until 1882 when she died, Miss Lavina Crawford worked in the school and orphanage located at Jellasore. She was one of the great women missionaries representing Baptists abroad. At times she had in her care as many as 125 of these little waifs rescued from starvation and disease. From among them have come many outstanding teachers and preachers' wives. To the women must go also the credit for starting the "ragged schools" where the children of the streets were gathered under the trees for an instruction which was to be the basis for the development of a future educational program. The women also started the home for widows which now provides training in the arts and crafts. Here the high-caste Hindu child-widows, doomed to great shame under ordinary conditions, have been brought up under Christian

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influence. The girls' school at Midnapore, in charge of Miss Ruth Daniels, continues to stand in high repute with the Hindus. Last year sixty Christian and eighty Hindu girls were in attendance, with thirty-one in the high school department.

A high school for girls is maintained at
A Driller Balasore under the Woman's Board and a
of Wells high school and an industrial school are
provided for boys in the same city. One
of the missionaries at the industrial school, Lloyd Eller, has been recognized recently by the British Government for an outstanding public service. He is an authority on the drilling of tube wells and his engineering skill has been employed to give the Indian villages a pure water supply. This is a significant contribution to the general health conditions of the area. The very important educational work in the Santal villages had already been reviewed. It is important to note that the abilities of some of the national leaders have been developed to a point where consideration is being given to the transfer of the missionary in charge to another very needy post. If this is done the educational administration for the Santals will come under the direction of trained Indian Christians and the religious educational program will be carried by an Indian who seems to have exceptional qualifications for the task. This arrangement will release a missionary for some other important work. The idea of self-support among the Santals is growing. Much has been done toward giving them school facilities. We must now find new ways of strengthening their spiritual life while they move toward increased autonomy in administration. Just as the Karens have become the spiritual leaders in Burma,

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so can the Santals help to guide Bengal-Orissa out of a religious wilderness.

With this picture of the work past and present in our minds, it is necessary to retrace our steps somewhat for this chapter will not be complete without a statement of the genuine contributions made to the life and thought of Bengal-Orissa by the Free-Will Baptists, under whose direction the work was carried for seventy-five years. The spirit of interdenominational cooperation was an outstanding characteristic of this noble group. For example, although he was an English Baptist, Amos Sutton became the first traveling secretary for the Free-Will Baptist Foreign Mission Society. The Free-Will Baptist missionaries went to India to assist the General Baptists of England with whom they had much in common. Eli Noyes, the first missionary, was later a fraternal delegate to the English body, and preached a sermon which was published and widely circulated in that country. Dr. Jeremiah Phillips, who sailed to India on the same boat with Mr. Noyes, was a member of the Free Communion Baptists of New York who promised aid for his support. This action later led to the organic union. Cooperation in missionary endeavors with the Free Baptists of New Brunswick and of Nova Scotia was initiated. About 1850 there was a movement toward union with the Six-principle Baptists of Rhode Island. In 1891 the denomination received a charter constituting a corporation for "religious, missionary, educational and charitable purposes" under the name of "General Conference of Free Baptists." Thus there were no longer separate societies but the Conference itself became the missionary and edu-

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cational agency. After much discussion at the meeting of the General Conference held at Ocean Park in July, 1910, Free Baptists voted to cooperate with the Northern Baptist Convention in missionary work and the Bengal-Orissa field was turned over to the Foreign Mission Societies of Northern Baptists for administrative purposes.

The Free-Will Baptist Foreign Missionary Society was only three years old when it met its first crisis. The minutes for the Conference stated, "An awful crisis is at hand. . . Let us raise a higher standard of vital godliness." In the face of this dark background the Society took two important actions. First, they voted not to admit into fellowship churches from the border states, claiming a membership of twenty thousand, because they had refused to abandon slavery. Secondly, with only \$2,641.71 in the treasury and with four missionaries already on the field, they voted to send three new families.

Much earlier than many other denominations, Free-Will Baptists accorded women an important place in church life. As early as 1797 a contribution was taken at one of the yearly meetings to purchase a horse, saddle and bridle for the use of Sally Parsons that she might "travel, exhort and pray." The Female Mission Society was organized in 1847 while the "brethren" were discussing business and the "invited sisters" were talking over ways to raise money for the mission in India. Until 1873 all contributions were sent through the general organization. About 1870 the mission suffered from lack of funds and Mrs. Burkholder sent home an appeal for the "ragged schools" which had been organized for street children of

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Bengal-Orissa. This was woman's work. On June 19, 1873, the Free Baptist Woman's Missionary Society was organized with an independent treasury and in 1874 sent out its first missionaries. The first denominational action for the stimulation of missionary interest was taken in 1839 when the General Conference requested the ministers to preach frequently on the subject of missions and to observe a "monthly concert of prayer." As early as 1844 there was an action recommending and requesting that all the friends of missions should adopt the *cent-a-week* system, the first effort at systematic denominational cultivation. In the minutes of 1862 there is a very important vote given in a few words:

Resolved, That the Executive Board should estimate the amount of appropriations necessary to put our mission in a condition of efficiency.

This was the beginning of budget planning.

As the result of a decrease of about 40 per cent. in missionary giving the following resolution was passed in 1854:

Resolved, That as a means of increasing the interest in missions in our congregations, and especially among the young, we would strongly recommend that each of our Sabbath school libraries be supplied with one or more missionary periodicals, and a copy of Brother Bachelier's work on "Hindooism and Christianity in Orissa."

A copy of Doctor Bachelier's book was placed in the Sunday school library of South Stratford, Vermont, church. Doctor Jefferson makes the following comment on its influence: "This was the first missionary book I ever read. The pictures were my childish horror and delight. This

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was the first serious movement in the denomination toward missionary instruction."

The Free Baptists brought to Northern Baptists a rich heritage.

Bengal- Orissa Looks to the Future	Although the work has progressed very satisfactorily in the twenty-five years since Bengal-Orissa became a Northern Baptist mission field, there are several problems which must be faced in the immediate future.
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The Santals. It has already been pointed out that the present plan is to hand over the educational administration of the schools in the Santal villages to capable Christian nationals. Funds should be provided to bring one or two of them to America for additional training. It is now proposed that the missionary who has had charge of the work, Rev. L. C. Kitchen, be transferred to Serampore College, founded by William Carey and maintained by English Baptists, to head the Department of Religious Education. In addition to the values in cooperation between English and American Baptists, the possibilities for influencing the religious life of future leaders is very great. At the same time we must continue to support a vital religious program in the Santal villages. The Santals are a strong and virile people. If we can win the majority of these nature worshipers to Christ and then weld them into a strong spiritual unit they will exercise a profound influence on their Hindu neighbors, the Bengalis and the Oriyas.

The Cooperative Health Center. The Bengal-Orissa Mission feels that the time is now ripe for the establishment of a Rural Cooperative Health Center which, in

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addition to a curative program, will place an emphasis on preventive medicine. The plan would provide for a central office and laboratory with five village dispensaries in the surrounding region which would be centers for health education. A district nursing service which would emphasize the training of women in home nursing and the care of children would also be included. A survey of local conditions is proposed and an effort will be made to set up a program for regular lectures, health demonstrations, and comprehensive education along the line of disease prevention. It would be an aim to secure the active cooperation of all classes of village life and gradually lead them to contribute regularly to the financial support of the program. This plan is advocated because the missionaries believe that such participation in "the ministry of healing is an essential part of the work of the Christian church."

The Industrial Centers. There is a very definite demand for an enlarged program of evangelism and social service in the great steel center of Jamshedpur and the railroad center of Khargpur. The industrialization which has radically changed life in the United States is sweeping across India. Great masses of people without spiritual anchorage are drawn into these humming centers of modern industry. A unique opportunity is given to Baptists of America to furnish the spiritual and social leadership needed by the humble folk who are drawn from rural village life into the whirl of the modern city. Dr. J. C. Robbins tells the interesting story of Jamshedpur. In 1908 it was a barren desert with a few mud huts. A leading Parsee conceived the idea of a steel industry for India and enlisted the aid of American engineers. The

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Tata Iron and Steel Company was launched and in less than three decades Jamshedpur has become the "Pittsburgh of the East." As many as fifty thousand people have been on the payroll of this company which furnished railroad steel in large amounts during the World War. The city of Jamshedpur is new and modern with beautiful boulevards, schools, parks and hospitals. This change is typical of what is happening in the Orient. The new is clashing with the old.

The message of the Christ is for such a time as this along the old Pilgrim Road.

QUESTIONS

1. Discuss the worship aspects of Hinduism.
2. Give a brief description of the Santals and the Baptist work among them.
3. Outline the important steps in the development of the work in Bengal-Orissa under the Free-Will Baptists.
4. State several principles of mission work widely discussed today which were adopted by Free-Will Baptists.
5. Name three languages, three religions, three pioneer missionaries, three types of work and three important products of Bengal-Orissa.
6. Relate the circumstances surrounding the opening of work for women in Bengal-Orissa.
7. Point out the differences in religious beliefs between Hindus and Mohammedans and the influence of caste in the life of India.

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8. Formulate replies to the questions which were raised during the bazaar preaching service.
9. Discuss the sepoy rebellion and its importance to the life of India.
10. What do you regard as the three greatest contributions which Christianity has made to the life of Bengal-Orissa? The three most important problems now facing the mission?

V

THE SECOND JUBILEE AMONG
SOUTH CHINA'S MILLIONS

SALIENT FACTS ABOUT CHINA AND THE SOUTH CHINA MISSION

POPULATION OF CHINA: 466,000,000 (estimated 1926).

POPULATION OF SOUTH CHINA: 36,000,000.

BAPTIST RESPONSIBILITY IN SOUTH CHINA: 10,000,000 (estimated).

AREA OF CHINA: 3,853,560 square miles.

AREA OF SOUTH CHINA: 13,500 square miles.

GEOGRAPHY, SOUTH CHINA: Coastal plain and hills from 100 to 200 miles in the interior.

CLIMATE: Tropical and semi-tropical.

PRINCIPAL RACIAL GROUPS: Hoklo and Hakka.

PRINCIPAL RELIGIONS: Confucianism, Taoism, Buddhism.

STATISTICS:*

† Missionaries A.B.F.M.S. and W.A.B.F.M.S.	41
Native workers	497
Churches	114
Churches self-supporting	24
Church-members	5,884
Baptisms	491
Schools	119
Pupils	6,991
Hospitals	5
Dispensaries	8
Patients	65,551

* 1934 Annual Report.

† As of April 1, 1935.

THE SECOND JUBILEE AMONG SOUTH CHINA'S MILLIONS

“Mr. Dean, may I come out now?”

A Small Boy and Pirates a little boy of six, George Boardman, the son of the honored pioneer in the Karen work of Burma, asked the question. His mother, Sarah Boardman Judson, felt that he should go to America for his education. The brave little lad had said farewell to his loved ones at Moulmein and under the guardianship of William Dean and J. T. Jones had gone as far as Singapore where he was to be placed on board the *Cashmere* to make the long voyage to America in charge of the ship's officers. Mr. Dean and Mr. Jones disembarked at Singapore to await a change in the monsoons which would permit them to go up the China Sea. It was to be some days before the *Cashmere* would sail again, so little George went off the boat with his two missionary friends. He was to have an experience that would thrill the heart of any small boy who dreams of pirates. The day scheduled for the departure arrived and at “early dawn” Mr. Jones and Mr. Dean set out to take him back to the boat on which he was to make the long journey to America. They had with them a small “bonnet box” made of cherry wood in which were the journals and the letters of the famous missionary party which had sailed the year before with Jonathan Wade. The small boy was in the front of a little Chinese craft and the box of mail was in the bottom. The *Cashmere* had been about eight miles off shore. After the mission-

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aries had rowed out to the place where the ship had been anchored formerly they found that she had moved her position to the other side of the straits. While debating what they should do, a boat with six or eight Malaysans came along side and offered to pilot them to the ship. When the offer was refused the Malaysans left for shore but returned shortly armed with staves, swords and fishing spears.

As the boats were floating together with the current one of the Malaysans asked Mr. Jones for some fruit which he saw in the front of the boat and as it was handed to him he pushed Mr. Jones backward into the water. Then commotion reigned. The pirate started for Mr. Dean but the latter was young and strong and managed to throw his assailant overboard. Swimming to his own boat the Malayan and his companions began to throw spears with barbed points. Picture the scene. Mr. Jones in the water, Mr. Dean in the boat, spears flying, and two Chinese oarsmen and a badly frightened boy wondering what to do. Mr. Dean told little George to squeeze himself into the pocket in the stern of the boat and to cover himself with the board. Three spears struck Mr. Dean, one in the shoulder and one with a double prong went through the wrist. After finding their mark with twelve spears, two or three of them piercing the flesh of the Chinese, the Malaysans drew off. With arms bleeding Mr. Dean had a chance to pull Mr. Jones, who by this time was in a "state of exhaustion and suffocation" out of the water. When sufficiently recovered Mr. Jones with a pocket-knife began to cut out the irons from Mr. Dean's flesh. At this juncture the pirates arrived again, brandishing a broad sword and saying in pidgin English, "Give

The Second Jubilee Among South China's Millions

box, I kill you." It developed that the pirates thought the box contained money. The missionaries argued in vain that only letters were in it. Finally when it became a question of life they compromised by agreeing to drop the box overboard, thus giving time for escape while the pirates were recovering it. Into the ocean went the valuable impressions of twenty pioneers written during a voyage of one hundred and twenty days. In all the excitement little George, hiding in the boat box, two feet long and less than a foot wide, was forgotten. After about a half-hour they heard a plaintive, inquiring voice ask, "Mr. Dean, may I come out now?" Two spears had barely missed the little chap.

The names of Jones and Dean, mentioned **Closed Doors** prominently in the story of the pirates, are two of the three most closely associated with the opening of the work among the Chinese. The other was J. L. Shuck who went out under the Triennial Convention and who later became the first representative of the Southern Baptist Convention, in China. In connection with the history of Assam mention was made of the action taken by the Board under date of August 5, 1833, indicating that consideration would be given to the opening of work in China as soon as expedient. The report of the Committee on New Fields of Missionary Labors made in April, 1835, carries this interesting line of reasoning:

There are very clear indications of Providence which satisfy your committee that it is their duty to commend the Chinese Empire to the Board as an inviting field for research and Christian effort. . . The impatience with which this empire has permitted European or any foreign influence, is well known. The advance

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guard of the church has long been reconnoitering China; and some of the heroes of the cross have discovered vulnerable points they believe. . . Your committee have very deliberately regarded this subject and reflected upon the statement of the report of the Board in reference to a road from Burmah to China. They do therefore urge the Board to send out missionaries to Bangkok (Siam) who will prepare themselves in that city by a knowledge of the languages to labor in China.¹

Just as in the case of Assam the beginnings in China trace their ancestry to Burma, that flaming center of missionary zeal dominated by the spirit of Judson who wrote in 1832: "Brother Jones has gone far hence to Siam. In suffering him to go we cherish the hope that in us will be fulfilled that saying 'There is that scattereth and yet increaseth.' " In 1831 Rev. J. T. Jones of the Baptist Mission of Rangoon had come across the Siamese and became greatly interested in them. He journeyed to Bangkok, the residence of the King of Siam, and at that point established a mission to the Siamese. On his arrival he found a large number of Chinese in the country and strangely enough his first converts were from the Chinese quarter. In his letters of December 14 and 15, 1833, he tells of the baptism of three Chinese, the beginning of the little church, and makes this earnest plea:

Here then is a little Baptist church whose language I do not know and cannot learn without throwing away everything I have done during the past three years. Shall they languish and die for want of a teacher, or will some warm-hearted and holy-hearted brother come and try, by God's blessing, to make the weak strong and the small one a thousand.

The Board of the Triennial Convention was willing to venture on faith, and God raised up the man.

¹ *Report of Committee on New Fields of Missionary Labors*, April, 1835, Appendix, p. 69.

The Second Jubilee Among South China's Millions

Yet one could hardly say he was a man. **Siam on the** He was a youth of twenty-four. The **Road to** Corresponding Secretary of the Conven- **China** tion in May, 1832, reported that he had visited the Hamilton Theological Institution and conferred with three brethren who proposed offering themselves as missionaries but were not yet finished with their schooling. One of them was Mr. Dean. On the journey out, Mr. and Mrs. Dean were detained at Singapore a few months where they gave themselves to a study of the language. There Mrs. Dean died, leaving behind a wee daughter. Mr. Dean, the first missionary sent to the Chinese people, arrived in Bangkok, Siam, in 1835, having taken passage from Singapore on a wretched and uncomfortable little Arab boat. Mr. Dean's description of the city of five hundred thousand, about one-half of whom were Chinese, is graphic. The city was down on the edge of the muddy river a third of a mile wide. On the surface of the water floated hundreds of houses, rising and falling with the tide, tied to posts driven into the bed of the river. The people went shopping by canoe to the stores in the front of the boat-houses. The city proper was surrounded by a wall six miles in circumference, twelve feet thick and fifteen feet high. Within the enclosure stood the king's palace, pagan temples, markets, gambling dens, brothels, shops and dwellings. There were also about one hundred Buddhist establishments called *wats*, richly appointed and surrounded with spacious gardens filled with shade trees and lotus flowers, and each with an average of about a hundred priests. Mr. Dean says "they were the fattest and best-fed men in the kingdom" because they went around to visit their parishioners

BETWEEN TWO CENTURIES

each morning and were given the best of the food already cooked, the people believing that merit was acquired through such gifts. He tells of the universal use of the betel nut and of little boys being taught to smoke before they were weaned. But contrasted with the slowness of China to open the doors to Western civilization the King of Siam was progressive. It is reported that by 1859 the city had a great spire with a town clock, a side-wheel steamer, foreign consulates and great mercantile houses, and was planning a railroad.

Here in this challenging city with its semi-barbaric culture Mr. Dean began to reach the Chinese and Mr. Jones labored for the Siamese. From Bangkok came the first explorations looking toward the possibilities for opening work on the mainland in China. Mr. Jones, a worthy pioneer, died in 1851 after twenty years in Siam. His life greatly influenced Mr. Dean, who says of him:

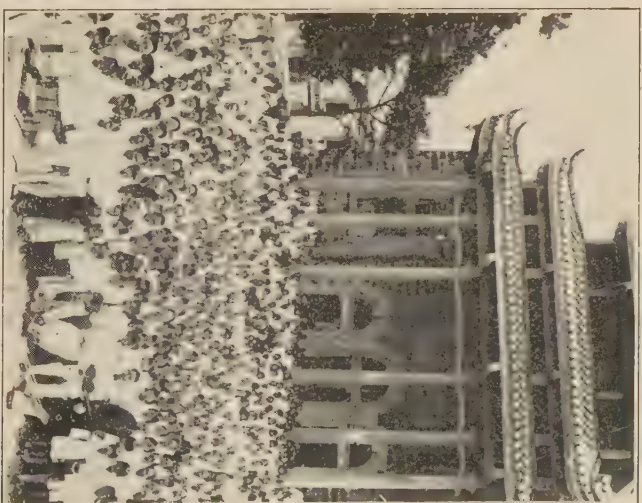
He was our model missionary. Richly endowed, liberally educated, generally informed, practically Christian, humble minded, good tempered, conversational, patient, plodding, accurate, faithful. . . He was the acknowledged teacher of the present king and princes, a favorite with the priests and people.

He gave eminent service as translator of the New Testament. He was a preacher, philologist, interpreter and peacemaker.

After the death of Mr. Jones, the work in Siam was pursued more or less intermittently by Baptists and the staff was never large. Other denominations were taking an active interest in that country and the thoughts of Baptists naturally turned to China, the main goal. Bangkok was only a stop on the road. However, the little Chinese church in the capital of Siam founded a hundred years ago



Idol in Chin Hai Temple, near Swatow



Baptist Church, Kachieh

IDOLATRY AND CHRISTIANITY IN SOUTH CHINA

The Second Jubilee Among South China's Millions

is said to be the oldest Protestant Chinese church in the world. Today a Baptist missionary gives part of his time to Bangkok and part to the Chaoyang field in the South China Mission. But even though Mr. Dean was the first missionary sent to the Chinese it was the privilege of another pioneer to enter China first.

**The Doors
Begin to
Swing Open** The Board records show that on May 1, 1835, Jehu Lewis Shuck of Green Briar County, Virginia, after studying "history, geometry, some Latin and Greek and theology" presented himself a candidate for missionary service. He was "adopted as a candidate for missionary labors." In October, on the same vessel which carried Samuel Day, Elisha Abbot and Doctor Malcom, the Board representative, Mr. Shuck, sailed and took with him a lovely bride, Henrietta Hall, who was to become "the first female missionary from America for China."² The Annual Report for 1836 notes that they have arrived in Bangkok, Siam. The Annual Report for 1837 states that they left Singapore August 29, 1836, and arrived in Macao, on the mainland of China, after a pleasant voyage of eighteen days. Macao was a port city which had come under the domination of the Portuguese. The Baptist missionaries were admitted only on the sufferance of the rulers and every move they made was closely watched by a suspicious government in which the final authority was disputed by the Chinese and the Portuguese.

They were prohibited from all public efforts to diffuse the gospel and their activities were closely scrutinized by the Chinese Mandarins on the one hand and the Portu-

² W. S. Stewart, *Early Baptist Missionaries and Pioneers*, Vol. II, p. 85.

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guese officers and priests on the other. They were permitted personal conversations and could give instruction to those who called at the home. One Chinese, Ah Loo, was baptized but as Mr. Dean quaintly says "in 1838 he forsook us having loved the present world." The baptism of Ah Loo seems to have been the first service of the kind conducted on the mainland of China. The Island of Hongkong was ceded to England and five port cities were opened to trade following the first war between Great Britain and China. In April, 1842, Mr. and Mrs. Shuck removed to Hongkong. In the same year Mr. Dean left Bangkok, visited Amoy and took up his residence at Hongkong in October. Mr. Shuck and Mr. Dean learned and worked in different dialects. It was in Hongkong that Mrs. Shuck, a noble woman full of missionary zeal, died. In 1845, after events in America had made it seem best for Southern Baptists to start their own work, Mr. Shuck removed to the Canton area and became the representative in China of the Southern Board. Christian forces had been knocking for a long while on the door of China. It was now ajar. On May 28, 1843, there was organized the Tie Chiu church of three members under the pastorate of Rev. William Dean.

That the door was not yet wide open
"Blessed
Are Those
Who Are
Persecuted" is evidenced by the open hostility to the
Christian approach after 1845. Public
services were broken up by mobs and
church furniture was chopped up in the
streets. A man who leased property for
religious services was severely beaten and churches had
the roofs taken off by the angry crowds so that they could
not be used for services. The first two additions to the

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Tie Chiu church mentioned above, A-ee and A Sun, bore scars to the end of their years for their fidelity in preaching Christ. They were imprisoned and beaten with bamboo rods. On an order given by a Chinese magistrate A Sun was struck on the mouth with a heavy Chinese shoe until his teeth were loosened. But it was impossible to crush the new religion. One of the Christians of a few years later, when his face had been gashed severely from the mouth through the cheek, inquired of the surgeon who was trying to draw the wound together if it would ever heal so that he could "speak the doctrine" again. Perhaps the spirit of these early Christians is best illustrated by the story of the poor Chinese shoemaker who heard the gospel at Bangkok and later returned to his birthplace in the interior of the Tie Chiu district. He resumed his work as a shoemaker but by the side of his shop he cultivated a small vegetable garden which he called the "Lord's garden." He sold the produce and with the proceeds hired a copyist to duplicate portions of the sacred Scriptures to be distributed freely among his neighbors. He was able to employ a copyist two months of the year in this way and thus silently preach the new faith in which he put his trust. It was this spirit which made the work go forward. Before we turn to the progress and growth in Baptist missionary endeavors in South China we must get before us a picture of the country, the religions and the early history.

**A Land of
Upside Down
in 1835** One of the first missionaries to arrive on the field presented an interesting series of "contrarities" as he called them. Some of the more striking follow:

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We read horizontally; they, perpendicularly. We read from left to right; they, from right to left. We uncover the head as a mark of respect; they put on their caps. We black-ball our boots; they white-wash theirs. We compress the waist; they, the feet. We give the place of honor on the right; they, on the left. We speak of north-west; they, of west-north. We say the needle of the compass points to the north; they, to the south. We shake the hand of a friend in salutation; they shake their own. We locate the understanding in the brain; they, in the stomach. . . We page our books at the top; they, on the margin. We print on both sides of the leaf; they, upon one. We place our book-notes at the bottom; they, at the top of the page. We mark the title of a book on the back of the binding; they, on the margin of the leaf. In our libraries, we set our volumes up; they lay theirs down.³

It may have seemed a land of upside down to the American in 1835, but to the Chinese people it was the land of right-side-up. The most common name applied by the Chinese themselves was *The Middle Kingdom* originating in the belief that their country was the center of the earth and that all other nations were of secondary importance. That this was an ingrained and honest conception is illustrated by her treatment of the early representatives of the British Empire who sought trade agreements on opium, tea and silk. King George III sent Lord Macartney to Peking to seek redress for damages to British trade by Chinese officials. Macartney was received with courtesy but treated as a representative of an inferior and subject people. England, whose trade already extended around the world, had to send in her petitions through the lowest of the Chinese officials who alone were allowed to receive them. The Chinese had some reason to be proud and intolerant for they claimed

³ William Dean, *The China Mission*, p. 11.

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the oldest authentic and continuous history of any people on earth. Their dynasties can be listed from Ta-yu, the first king whose reign began 2205 B. C. When Moses was leading the children of Israel through the wilderness "Chinese law, literature and knowledge excelled that of Egypt." The area of China according to the *World Almanac* is 3,853,560 square miles. Over 466,000,000 people live in China, about one-fourth of the population of the world.

China lies between 20° and 40° north latitude which places it almost entirely in the temperate zone. There are great variations in the physical contour with high mountains, fertile river valleys, sandy plateaus and low-lying plains. Eighty per cent. of the people are engaged in agriculture, although in recent years there have been noticeable movements into the city areas, particularly toward the industrial centers. The great mineral wealth, most of it undeveloped, has been a basic cause for many international difficulties, most recently with Japan. The salient geographical features are the two enormous river systems which drain the country, the Yellow and the Yangtze, which are the principal means of communication and transportation. These rivers and their tributaries, together with the many canals, provide a total of one hundred thousand miles of water navigable by the Chinese rafts and boats and for centuries these waterways have been utilized. The Yangtze is three thousand miles in length. Marking off the various natural geographical units into which China is divided are the mountain ranges, of which there are many.

The Chinese people are essentially rural, yet vast areas

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are not suitable to cultivation. This has served to increase greatly the population in the fertile valleys and practically all the land adapted to agriculture has been occupied. The population pressure is very great. Approximately six-sevenths of the population are concentrated in one-third the area. According to a recent estimate there are 1,479 people per square mile of cultivated land in China, or an average of four-tenths of an acre must produce the entire livelihood for one individual. It is no wonder that most of the people live on a subsistence basis only. The economic problem of a rapidly increasing population is one of the most baffling facing China today. In the past, provinces of China have been isolated by the primitive systems of communication which have left much of the territory inaccessible. Man labor has been universally used for transportation. In recent years striking changes have been taking place in China and none is more important in its significance than the development of automobile roads. Dr. J. W. Decker, recently appointed Foreign Secretary for the Far East, on an extended journey in China was greatly impressed with the transformation which is in process through the influence of this new factor in Chinese development.⁴

A beautiful flower common to the rural areas of China was to play an important part in relationships of the Celestial Empire to the powers of the world. The Chinese people have great confidence in the medicinal powers of certain herbs. The poppy was first cultivated in China

⁴ For a completely authoritative and yet popularly written book, see *China's Geographic Foundations*, by George B. Cressey. McGraw-Hill Book Co., New York, 1934. Mr. Cressey was for six years a missionary in Shanghai under the Baptist Board.

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for ornamental purposes. Then in experimentation with various herbs the native doctors of China learned that there was a certain medicinal value in the seeds and they were imported overland in large quantities from Burma. Opium smoking was introduced from Java in the early years of the eighteenth century. The practice grew rapidly until in 1900 over twenty-five million people were victims of the insidious habit. The cultivation was practically stamped out after the 1911 revolution until 1920, when it was brought back and promoted to provide revenue for the military classes. Dr. J. W. Decker paints a gloomy picture of what he saw on a recent trip to West China :

The consumption and the terrible effects of opium were no less evident. One could catch its sickly fumes wherever there were people, from the highest mountain to the deepest valley, from the teeming city to the roadside hamlet, on raft and boat and steamer. Smoking dens, run without the slightest attempt at concealment and usually with their goods advertised and priced on the outside of their doors, were on every street in town and village and at the tiny halting-places on the road. A few years ago Yachow had 117 dens by actual count while now it is estimated that there are 300. The opium lamp tax in Chengtu is set at \$10.00 per lamp per month and has a monthly yield of \$170,000. Secretary Fu told me that some years ago he happened to be waiting in a little village near Kiakiang and by actual count he noted but 11 food shops while there were 73 opium dens and 14 shops for the traffic in raw opium. The result in human degradation is more appalling than one could imagine. . . Hospitals have widely abandoned the attempt to offer the opium cure because of the comparative hopelessness of affecting a permanent result when the sufferer must leave the hospital to face overpowering temptations on every side. It is not too much to say that Szechuan is literally sodden in the drug!

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The origin of the Chinese people and their **Chinese** culture lies hidden beneath the mists of his-
History torical obscurity. Chinese mythology assigns hundreds of years to the development of the Chinese culture. The legendary history of China goes back beyond 2000 B. C., when the feudal kings, to whom heroic feats were assigned, reigned in Yellow River Valley. The classical age extends from 1122 B. C. to 225 A. D., and the events of this period are based on records regarded as fairly authentic. The period from 225 A. D. to 1644 A. D. is characterized by a slavish adherence to the models and ideals of the ancients. In 1644 A. D., China came under the domination of the powerful Manchu rulers who continued in influence until the overthrow of the imperial government and the founding of the republic in 1912.

In the thirteenth century Marco Polo made his famous journey to the "Celestial Empire" and brought back to Europe astounding stories of the accomplishments of the Chinese people. He told of the silks, the gems, the mineral riches of the country and the metallurgical processes. The Arabs came overland, and in 1517 the intrepid Portuguese navigators knocked on China's door. For a time the Portuguese were received kindly but after serious disagreements the colony was assaulted and twelve thousand native Christians and eight hundred Portuguese are reported as having been massacred. The Spanish came next but met with rebuffs and settled in the Philippines. Embassies were sent from Russia and Holland in the early part of the eighteenth century but the Emperor of China refused to deal on equal terms with "barbarian peoples." In 1635 commercial relations between China and England first began and the East India Company

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made a strong bid for trade. Incited by the Portuguese who had managed to get a foothold at Macao, the Chinese fired on the English, who after fighting took possession of the fort at Canton, and in 1715 Canton was established as a permanent trading post for the British.

About 1820 the Emperor of China decided to enforce the edict against the importation and the smoking of opium and started an official investigation. It resulted in a demand that all foreign merchants surrender the opium in their possession. The English after some hesitancy delivered opium valued at \$306,840 to the Chinese and it was destroyed. This marked the beginning of a period of bad feeling between the two countries. Trade was hedged with many restrictions and there were numerous unpleasant incidents. Finally there was a riot in 1839 in which a party of English sailors became involved and a Chinese was killed. This was the fuse, but the dynamite had been set when Western culture came into conflict with the East. The resulting war between Great Britain and China has been called the Opium War. It was brought to a close by the Treaty of Nanking. The island of Hongkong was ceded to Great Britain and the five treaty ports were opened. It was at this time that Mr. Shuck removed from Macao to Hongkong, and was joined a few months later by Mr. Dean. China had numerous other conflicts with European powers during the next seventy years and at the same time various internal reform movements looking toward popular government were under way. The storm broke in the form of a revolution October 9, 1911, and on January 1, 1912, Dr. Sun Yat Sen was inaugurated President of the Chinese Republic. This brief outline has been given because

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much of the missionary history of the last century cannot be separated from the political and social trends.

But before returning to the missionary history one must glimpse the life and customs and habits of the people among whom Baptists have worked for a century. The physical traits of the Chinese are well recognized with their yellowish cast which they themselves call the "color of the olive," with their coarse black hair, high cheek bones and roundish face. Their bearing is not marked by the restlessness characteristic of the people of the West. Throughout many generations the strength of China has been in the cohesive force of custom which was more powerful than any code of laws could have been. The Chinese virtues of reverence and filial piety are widely admired as are the intellectual abilities and the willingness to work indefatigably. The social system of China has been marked with certain defects. Graft has been present in many forms, and the official life of the old days was dependent upon the "squeeze" system. This, unfortunately, is also a critical problem marring the political life in many of our own American cities at the present time. Dr. William Ashmore, a great Baptist missionary in China, once said: "Steady, industrious, peaceful, economical, home loving, persistent, enterprising, practical and self-reliant, the Chinese have in them the raw stuff of which enduring nationality is made. Such splendid staying qualities make us long all the more to see them Christian." When the missionaries first arrived Chinese society was divided into five grades. First, the scholar, because mind is superior to body; secondly, the farmer, because mind cannot act without the body and the body

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cannot exist without food; thirdly, the mechanic, because next to food shelter is a necessity; fourthly, the tradesman, to whom an inferior position was given on account of the temptation to act dishonestly (a necessary evil according to the early Chinese view-point); fifthly, the soldier because his business is to destroy.

The importance of the patriarchal family life in old China deserves a paragraph of its own. Under the old Chinese system when a young man married he did not set up a home of his own but became a part of the family unit whose welfare was more important than that of the State. The emphasis on filial piety became the greatest of all the virtues, with disobedience to age the greatest of all the crimes. Perhaps this system made its strongest manifestation in ancestor worship which someone has characterized as "filial piety gone mad!" Ancestor worship permeates the religious philosophies which we will discuss shortly. It not only implies worship of the deceased but also the contributions made directly and indirectly to their comfort. It is believed that such attention will help to avert calamities which the spirits of the departed may inflict on the living. It is held a duty to provide deceased relatives and friends with the comforts and necessities which they would need if they were still living. Articles are therefore sent into the spirit world by burning—not the real thing but imitation—paper and bamboo models of boats, chairs, money, clothes, or what you will. The Chinese believe that many of the ills to which the human body is heir, such as sickness, calamity and death, are inflicted by evil spirits who are angered over disrespect and lack of reverence for the dead. If a man gives up making offerings to his forefathers he has been taught

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that he is starving them to death. This has been an especially difficult belief with which Christianity has had to cope. The Chinese also believed that the human system was composed of five elements—metal, wood, fire, water and earth—and these in due proportions and acting harmoniously, promoted health, while any variation from the norm caused disease. An excess of fire was presumed to produce fever, or an excess of water, dropsy. The Chinese are polytheistic and images and objects of worship are legion. There are gods of the seasons, of the heavens and earth, and of every profession and pursuit. There were household gods who were frequently banished with appropriate ceremonies when they did not produce the satisfactory results. The idea of ancestor worship is common to the three religious systems claiming the largest number of adherents in China.

Chinese Religions These three distinct forms of religion, or philosophical systems, which have exercised the greatest influence in China are Confucianism, Taoism and Buddhism. Moham-
medanism and several cults have a small following but the number of believers is not large. It should be kept in mind in any discussion of these three systems that they are not completely opposed the one to the other and that often the images of Confucius, Lao Tze and Buddha are placed upon the same family altar where they receive the daily veneration of the people.

Confucius, born in 551 B. C., was a religious teacher and philosopher. He emphasized repeatedly reverence for age and custom. It is said that when walking with his disciples one day, he observed a man catching birds in a net. He remarked that they were all young birds.

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The hunter replied that the old birds were too wise to be caught and that only the young ones who leave the older members of the flock are easily entangled. Turning to his disciples he said: "You hear these words. The young birds escape the snare only when they keep with the old ones—so with young people. . . Do not forget the answer of the fowler but reflect on it occasionally." Confucius played an important part in the affairs of China. He pled for honesty, justice and benevolence and reverence. When he was invited by a young prince to help manage the affairs of state he encouraged order and sobriety and developed agriculture. His influence was wide and when he died he left behind a grandson who became the author of the *True Medium*, an instrument in spreading his ideas. The teachings of Confucius have a high moral tone but they do not emphasize the spiritual qualities of life. He did not originate ancestor worship but he sanctioned it. One great contrast between the teachings of Confucius and those of Jesus is that Confucianism puts the emphasis on the family while Christianity stresses the values in the individual life.

Lao Tze was a contemporary of Confucius but unlike Confucianism Taoism has been lost in a maze of superstition and demonology. Taoism is a system of philosophy which was monotheistic in its beginnings but which has degenerated into a nature and spirit worship. Mr. Dean, the Baptist missionary, writing in 1859, repeats a story which was current in his area to the effect that "Lao Tze was born with a white beard, lived to be 880 years old and was last seen riding westward on a blue cow." An example of one of its forms is the "straw man" made of wisps of straw carried into the sick room in the belief

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that if the demon causing the illness can be cajoled into entering the straw man it can then be taken out and burned.

Buddha, another great philosopher, founded Buddhism which was introduced into China from India about the beginning of the Christian era. Confucianism and Taoism, however, originated in China. Buddhism is a great missionary religion and met with an immediate response because it carried with it the teaching that there is a life beyond and further that the future welfare depends upon the conduct during this life. Rev. Joseph Speicher, for many years an honored Baptist missionary in China, said about Buddhism, "We need not wonder that it at once took a place coequal with the two other religions. The practical Chinese saw that they could follow the ethical teachings of Confucius, hold to some of the views of Taoism and accept such portions of Buddhism as satisfied their spiritual natures. We have therefore the strange anomaly of one person holding all three religions." Throughout China great images of Buddha have been erected. Usually he is portrayed in sitting posture and with a sleepy countenance. The worshiper is supposed to acquire merit by good deeds such as building temples and feeding priests. Buddha taught that the only way to happiness is through the extinction of desire. Christianity teaches that real happiness is obtained not by those who exclude themselves from the life of the world, but by those who lose their own lives in service to other people.

Christianity was first carried to China by the Nestorians who, about 505 A. D., formed churches in several important cities. The Roman Catholics began work about 1288 A. D. and met with considerable success. Interfer-

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ence in the politics of the country led to an edict of expulsion against Christians in 1787. This continued in force until 1858 when toleration clauses were written into the new international agreements by treaty. Robert Morrison, mentioned in an early chapter, was the first Protestant missionary to China, arriving in Canton in 1807. He became official translator to the East India Company and while working for them translated the Bible into Chinese. We have seen how Baptists who followed the road from Burma through Siam and Macao, Hongkong, and later Swatow, were inspired by the life of Morrison.

The Chinese language has over thirty thousand characters. Many of them are similar in sound but different to the eye. In some cases the characters can be used without any change for noun, verb, adjective or adverb. The symbols are arranged in family groups but since each emblem stands for a thought, to commit all the thirty thousand characters to memory and then to recall each upon sight is a tremendous task. Another complication is the different language forms. The old classics are written in the ancient style, while the literary style is more modern in form and the business style is used for legal and commercial purposes. The colloquial or spoken languages are divided into numerous dialects⁵ of which eight seem to be most important: Cantonese, Hakka, Amoy, Swatow, Hainanese, Shanghai, Ningpo, Mandarin. The last named is the most widely used. As early as 1904 it was said, "It is the dream of some Chinese to introduce a uniform language." Dreams come true. One of the most interesting movements of

⁵ J. Dyer Ball, *Things Chinese*, p. 574.

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recent years is the literary movement. It was during the World War when thousands of Chinese coolies were dripping with the mud of France that Dr. James Yen, a graduate of Harvard and a Christian, who had given himself to these laborers so far from their homes, puzzled over the problem. He noted thousands in the labor battalions who were unable to read and write and who in the short time in camp could not grasp the intricacies of the thirty thousand characters. Doctor Yen began to experiment and finally selected one thousand of the characters to which reference was most commonly made. Today over a million adults in China have learned to read by this simplified method. The adult illiteracy program is receiving wide attention. This is a great contribution, particularly to the rural areas where Christian literature is sadly needed.

With this background of Chinese life and culture we must turn again to the **Work in** history of the South China Mission. It **Two Dialects** will be recalled that after the English moved into Hongkong the Baptist mission was transferred from Macao to the island. In 1858, after the second war between China and Great Britain, Swatow was named a treaty port. France had joined England in the commercial war against China and when the Treaty of Tientsin was signed the toleration of the Christian religion was written into the treaty. Dr. William Ashmore, Sr., just before coming to America for an enforced furlough, recommended the transfer of mission work to the mainland at Swatow. This was effected in 1860 and the permanent location at Kakchieh on the island across the bay was secured in 1864. This completed the road from Burma through Siam to the Chinese mainland.

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The work on the South China field has been carried among two language groups, the Swatow and the Hakka. The Hakka people live in the hill districts about one hundred to two hundred miles from the coast. The people speaking Swatow live in the "tide-water district"—low and densely populated. The larger part of the South China field is occupied by the Hoklo people. Today the work among them is under the direction of the Ling Tong Convention and centers in the following stations:

Swatow	1860
Ungkung	1892
Chaochowfu	1894
Kityang	1896
Chaoyang	1905

The Hakka field has presented difficult problems. Health conditions have not seemed to be good and the question of adequate staff has been a constant problem. The stations in the Hakka area with their dates of founding are:

Meihsien (formerly Kaying)	1890
Hopo	1907
Sunwuhsien	1915

To add to all the other difficulties during recent years several of the Hakka stations have had work disrupted by communistic operations. Last fall Rev. E. S. Burkett succeeded in reaching the station of Sunwuhsien for the first time after an absence of four years. He found the place an armed camp with the communist lines just a few miles out of the city. All the buildings had been burned

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except the boy's school, which was serving as a church, school and refuge for several Christian families. He was able to locate only sixty of the former church of two hundred members. All over South China the work has suffered from political and social unrest. Armies have been moving back and forth across the field for almost twenty years, and although the missionaries have served with high devotion and faithfulness the disturbed conditions have put a terrific strain on morale. This is but one result of the method of force adopted by the communists. But hope for Baptist work had not been given up. Doctor Decker wrote recently about the station of Sunwuhsien: "With fine courage a committee of eight was appointed to plan for the rehabilitation of the work. But the rehabilitation will have to wait on peace and personnel. When these will be certainly available not even the most confirmed optimist would venture a guess."

In 1925, against a background of intense national spirit and anti-foreign agitation general throughout China, the five Hoklo associations became independent and created the Ling Tong Baptist Council. They have since been working out their problems of self-government, with the missionaries in an advisory capacity. The Hakka associations did not attempt an autonomous organization but the government of the churches has been put in their hands.

The question will no doubt be raised by some, "Well, why try to carry on missionary work under such trying circumstances?" A dramatic illustration will give the reason. The picture is drawn by Dr. W. B. Lippard, now Editor of *Missions*.⁶ The setting was the city of Ningpo,

⁶ William B. Lippard, *Out of the Storm in China*, pp. 1, 2, 507.

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East China, in 1925. There had been the unfortunate incident of the shooting of students by British police in Shanghai. Riots followed. An angry mob turned its fury to the home of Dr. J. S. Grant, for thirty years a Baptist medical missionary. The people surrounded his garden and two men crashed through the glass roof of the flower conservatory. Doctor and Mrs. Grant were inside while the howling mob pounded on the doors. Suddenly above the crowd came a shrill voice with the cry, "This is Doctor Grant's house. He saves lives. We must spare his life!" Perhaps it was a former patient of years gone by, no one can tell. The midnight became still and the crowds dispersed down the street. Within a year the Chinese citizens of Ningpo subscribed \$50,000 toward the building of a new hospital, and after Doctor Grant's death it was named in his honor. Over sixteen thousand treatments were given from it in the course of a single year. The moral of this story can be stated briefly. The South China field has been passing through trying and difficult days, but some day from the great population areas radiating from the port of Swatow or from the poor but intelligent people of the Hakka hills will come a voice above the storm. We must be ready to meet that day.

A common question asked of the missionary **A Great Family** in the early days was, "What did you come here for? Tea? Silk? Sugar?" The reply furnished an opportunity for which the missionary eagerly awaited. The methods of work in South China have followed closely those in other areas. In this field again advance is associated with outstanding personalities. Dr. William Ashmore and his son, Dr.

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William Ashmore, Jr., between them rounded out a full century of Christian service to the Chinese. William Ashmore, Sr., was one of the first missionaries to stress the importance of a trained Chinese leadership. He began the pastor's training institutes by calling in the preachers for two months of Bible study each year. He also had brilliant literary gifts and greatly influenced missionary thought both at home and abroad. His son, "the distinguished son of an eminent father," after many years of patient work translated the entire Bible into the Swatow colloquial dialect. In addition, he helped to train the Chinese preachers at the Seminary. Doctor Ashmore, Sr., founded the Ashmore Theological Seminary and donated to the mission the fine property of the institution at Kakchieh. When Doctor Ashmore, Sr., first came to Hongkong there was one Baptist church with thirty-six members. When he died, on the South China mission field alone there were 120 churches and 3,194 members, the evangelistic results of his educational endeavors.

Foot-binding when the first work for women was
and Work started in China. When the little Chi-
for Women nese girl was from three to five years of
age, the toes were bent back to the soles
of the feet and tightly bound. This process was to make
the girl more beautiful as she approached maturity, for
the small foot was the mark of culture and grace. During
the first two or three years the suffering was intense, and
by adulthood the girl could only hobble around, although
much of the pain was gone. The way in which the mis-
sionaries agitated against this fearful process is another
instance of their avidity to correct social wrongs. It



William Ashmore, D. D.
South China

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was the Christian forces who were the leaders in forming the anti-foot-binding societies throughout China, and much credit for its final prohibition is due the faithful women who have spoken so fervidly against it. As a condition to entering the girls' school, Chinese parents were required to sign a paper promising not to bind the feet of their daughters. Women occupied an inferior position in China, just as in most non-Christian lands, and the husband had full rights over the person and property of his wife. In accordance with the teachings of Confucius, three great duties confronted every Chinese woman: obedience to parents, obedience to husband and obedience to the oldest son. Yet as contrasted with Hinduism, literary attainments were considered creditable. It has already been mentioned that Mrs. Henrietta Shuck was the first American woman missionary in China. Miss Adele Field was the first single woman in the South China Mission. She worked first at Bangkok and in 1864 was transferred to Swatow to work with the women. She suffered greatly in her daily trips to the inland villages, for her motives were misunderstood. She was called vile names and her life was often threatened. She visited hundreds of the homes and became acquainted with the women, inviting the more promising to attend her Bible classes. All of them were over forty and only one of the first class could read. After a period of instruction these women went out two by two into the villages. After they had been out for a time they returned for further teaching. This was the beginning of a great and influential work of training Bible-women in South China. Recently when Doctor Decker was visiting the South China field he wrote in his report:

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In the women's work there has been a gratifying emphasis on religious education and the results are very encouraging. Some vital beginnings are being made in new work in the home and for women. The Woman's Bible Training School has had far-reaching influence through its graduates who are scattered in every direction. The interest and training finding its source in the women's work have reached the churches and their Sunday schools with good results.

In South China, just as in other fields, **The Evangelistic Impulse** the direct evangelistic effort has been emphasized constantly. In 1933 there were 444 baptisms. One of the most recent experiments is that of tent evangelism conducted by Rev. B. H. Luebeck and his Chinese associates. A Chinese Christian gave \$1,100 toward a tent and its equipment. The tent seats three hundred people. Usually the tent is set up in a place where there is a church and a nucleus of Christian workers, and a daily program of Bible classes, inquirers' classes, special meetings for women and children and evening evangelistic services are held. A large interest has been aroused, and many have there heard the gospel message for the first time.

The evangelistic message is also carried by the churches in the South China field. One of the most beautiful churches is just across the bay from Swatow on the island of Kakchieh. Here in 1931 a remarkable event took place. Two thousand Chinese people witnessed the dedication of a new church, claimed to be the "finest church building in connection with any mission work in China." Half of the money for its building was raised by the Chinese, just four years after the disturbing incidents of 1925 and 1926. The money was contributed by people low in the economic scale, burdened with high

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taxes, recently swept by anti-foreign agitation, but determined to give to the community an adequate place of worship. On the day of dedication thirty-seven were baptized into the fellowship.

The medical work has played an important **Chinese** part in the history of Baptist work in China. **Medicine** The Board has taken the position frankly that medical work is necessary, that the staff and the equipment should be the best possible in view of the resources available, but that the agency of medicine is but one method of approaching men and women to win them to Christ.

Dr. F. W. Goddard, missionary at the Shaohing hospital in East China, gives an interesting summary of some of the beliefs of the Chinese doctors. Doctor Goddard himself is a descendant of a famous missionary family and although stationed in East China, through his family he is closely connected with the South China field. His grandfather, Josiah Goddard, began his work in Bangkok, Siam, where he was a colleague of William Dean. He labored there for eight years and then on account of health difficulties transferred to Ningpo in 1848. Josiah Goddard's monumental work was the translation of the New Testament and parts of the old into the Ningpo dialect. His son, Josiah R. Goddard, went to China in 1867 and gave forty-six years of distinguished service. He was a noted scholar and a master of the Chinese classics. He married the daughter of William Dean, the pioneer among the Chinese at Bangkok, and thus two historic families were united. The son of these two families, Frank W. Goddard, M. D., has given over thirty years of self-sacrificing service to the sick and the helpless of

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China. In a leaflet entitled *Modern Medicine in Ancient China*, he describes many Chinese treatments, among them the supposed cure for rheumatism and neuralgia. The Chinese doctor has a chart showing where it is safe to insert a needle for diseases which are held to be due to disturbances of a gas, or vapor, which is thought to circulate by an intricate system throughout all parts of the body. When a person is ill, it is believed that the insertion of a needle at the proper point will relieve the congestion. Unfortunately the needles are not sterilized, and infection often sets in. Frequently the needle enters a spot where it does a great deal of damage. Another favorite method of treatment is "blistering." A powdered medicinal herb is heaped into a little cone, covering an area of skin about as large as a ten-cent piece, and then set afire. One patient suffering from tuberculosis was admitted to the hospital at Shaohing with 180 such scars on his chest. Many pitiful cases come to the missionary doctors in China. Doctor Goddard describes a poor woman who came for an operation with an abdominal tumor so large that she was only able to walk by supporting herself with a chair pushed before her. She was five feet two inches high and five feet seven inches around the waist. A cystic tumor weighing seventy-one pounds was removed and in a few weeks the patient left the hospital well and strong! There is only one doctor, counting those of very meager training, for every two hundred thousand people in China. This would correspond to one physician for a city approximately the size of Rochester, New York. In America there is a hospital bed for every thirty people. In China there is one bed for every twenty-five thousand. It is estimated that

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only eight out of every one thousand people in the Republic are reached by missionary medical facilities. The hospital work in South China has suffered from the chaotic political conditions, but now well-trained Chinese doctors are assuming larger responsibilities. Doctor Decker has said:

The Hopo Hospital is an outstanding example of cooperation between the local gentry and Christian forces. The gentry originally petitioned the Board, offering to furnish the land and build a hospital and asking that the Board supply a foreign physician. The building and land cost about \$13,000, all raised locally, but about \$5,000 (Chinese currency) from America went into equipment. Later local contributions have gone in part into endowment, which has been built up in this and other ways to amount to a tidy sum. There is also a modest reserve on hand for equipment.

An interesting experiment recently inaugurated is the traveling medical service maintained by the Swatow-Kakchieh Association. Nine hundred dollars was contributed in 1932 by churches, and the doctor visited one hundred villages in the Association, treating patients and dispensing six thousand prescriptions.

Scholars in old China were held in high esteem, but the emphasis was on the memory work in the classics. The spoken language was very different from the written and only about one male person out of twenty could read understandingly. Except among the wealthier classes, the education of women was almost entirely neglected. The old system was intended to select men for public service and the chief aim of the schools was to train scholars to pass the "three degrees." The older educa-

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tion was concerned with history, politics and ethics, and there was no science, geography or mathematics. Mission schools in the earlier days introduced new subjects and methods. Chinese students educated in England, Europe and the United States returned with new ideas. Until shortly before the revolution and the advent of the Republic practically the only schools offering a liberal education were those established by the missionary societies. In 1905 the ancient system of government examinations was abolished and the foundations for the new education by the state were laid. Since that time there has been a steady advancement in teacher training technique, curriculum and method. Curiously enough this change which had its beginning in the early efforts of missionaries, has brought to the Christian forces some complications. The more recent regulations assume that education is the function of the state, that all institutions, whether public or private, shall be under suitable state educational supervision, that the Chinese must be in the majority on school boards, that instruction must be voluntary, and that to be accredited, schools must register with the government. Most of the Baptist schools in China have sought to meet these requirements and the maintenance of religious interest does not seem to have suffered from having been put on the voluntary basis. Most of the missionaries feel that it has been necessary to make the presentation of Christianity so interesting, appealing, and important that the students will accept the new religious teachings voluntarily in an enthusiastic way. Such an arrangement necessarily increases the demand and need for the most capable, consecrated, earnest, and deeply spiritual Christian personalities.

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The Kakchieh Academy in Swatow, South China, is doing a splendid work and the Commissioner of Education for Kwantung province is reported as saying that it is the second best school in the province. The Kaying Academy in the Hakka field is a complete junior and senior middle school. This school has a fine field for expansion, but there is a desperate need for an educational missionary to help strengthen a work disorganized by local political feeling. The Kaying Girls' Academy is affiliated with the Woman's Board and is rendering an unusually valuable service. The Christian interest of this academy is evidenced by the fact that while only 15 per cent. of the middle school students are from Christian homes, 36 per cent. of the student body are Christians. The students conduct children's services on Sunday afternoons in five different localities, and an average of twenty-five walk several miles to attend church on Sunday mornings. The Girls' School at Hopo, called "The Light-Promoting School," also deserves special mention. There are daily Bible classes with prayer-meetings and special work in home making, and practical subjects are emphasized. There remains a real need for further development of Christian education on both the Hoklo and the Hakka fields in South China, but the contribution of American Baptists must be greatly increased if we are to avail ourselves of the unusual opportunities.

The program on the three China fields is **All China** so intimately related that a discussion is not complete which simply refers to South China where the beginnings were made early in the century. The East China Mission has its field of activity, except for Shanghai, entirely in the Chekiang Province. Several

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cities of this territory are in the midst of a remarkable industrial expansion. Throughout the mission, schools have been established, heading up in the University of Shanghai. Community centers have been opened in various places which try to meet the needs of the people and show them what practical Christianity can accomplish. The hospitals as well as the schools have proved real evangelizing agencies. The field was first opened to Baptists in 1843 when Dr. D. J. Macgowan came to Ningpo and began to cure people's bodies for the sake of an opportunity to tell them of the Great Physician of souls. He probably never in his fondest dreams caught a vision of the splendid new modern hospital, completed there. Eighty-nine years have wrought many other changes even more far-reaching, though perhaps less visible to the human eye.

The work of the West China Mission lies wholly in the province of Szechuan, the largest province in China as to area and the richest as to natural resources. It has a population of more than sixty million. Suifu, the first station established, is located in the southern part of the province at the junction of the Yangtze and the Min rivers, about 1,800 miles from the seaport, Shanghai. The first Baptist missionaries, two in number, arrived at Suifu early in the year 1890, after the long journey from the coast, the first thousand miles being easily made by river steamers, but the last eight hundred miles, taking several weeks of travel by native junk pulled up through the gorges and rapids of the mighty Yangtze by manpower. Now, however, it is possible to make the journey from Shanghai to Suifu by river steamers. The first automobiles came to Chengtu in 1925 and are being used

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in the city and without for a radius of thirty miles. West China Union University is located at Chengtu.

At West China Union University we have a very fine example of interdenominational cooperation. Dr. J. W. Decker said, following his recent visit, "The University stands alone in that it unites in itself all the Christian effort in higher education for one of the widest, richest and most populous areas in China. It has been a fine demonstration of union work from its beginning." Fifty-seven per cent. of the student body is Christian and 75 per cent. of the living graduates are in some form of distinctively Christian service. The churches, the hospitals and the schools must look to this center of learning for well-trained Christian leadership.

But to return from the short trip to the important East and West China centers, Baptists must face squarely the future possibilities in South China. We have a splendid opportunity among the virile Hakka people, a fine hill race, but unless the financial situation of the Society greatly improves it will be impossible to make the best of it. To continue to carry the work means to do so in the face of disturbed political conditions and possible defeats, but is this not the challenge that has always been offered to Christians?

Then there is the heavily populated Swatow area which is desperately in need of missionary reinforcements. The Ling Tong Convention has made progress but the friendship and spiritual power of devoted and sympathetic Christian missionaries is needed and will be appreciated.

Millions of people are needing spiritual comfort and help. Surely America has a message through her con-

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separated and devoted young people for this historic South China field where all the Chinese work began. The youth of China is choosing between the old Chinese life and the edicts of the new republic, and between the old religions and Christianity and communism. What will the answer be? Rev. B. H. Luebeck describes a Chinese boy who came in to the evangelistic service which he was holding in the gospel tent one Sunday afternoon. The lad was nicely dressed, he carried a lighted lantern, a few sticks of incense and some red cakes in his hand. He was on his way to worship the graves of his ancestors. He stopped in curiosity. He listened to the songs, then he went to the class study, then he returned for closing exercises and stayed through the longer preaching service. His lantern went out. He forgot his ancestors. The story of Jesus fascinated him!

Which path will this youth and millions of others take?

QUESTIONS

1. Mark the steps in the journey of the missionary message from Burma through Siam to Swatow.
2. Discuss the problem of opium in China.
3. Give one important fact about each of the following: Henrietta Shuck, William Ashmore, Sr., J. T. Jones, Dr. Sun Yat Sen, Robert Morrison, Miss Adele Fields, Dr. James Yen, Josiah Goddard, Lao Tze, William Dean.
4. Make a brief statement about each of the following: the Ling Tong Convention, the Kakchieh church, Sunwuhsien, Macao, treaty ports, tent evangel-

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ism, medical needs, foot-binding, "The Light-Promoting School," literacy, and the agricultural problem.

5. What Chinese customs and practices have left a profound influence on their national life?
6. Draw points of difference between Confucianism, Taoism and Buddhism as they manifest themselves in China.
7. Discuss education and its problems in old China; in the China of today, particularly as they relate themselves to missionary work.
8. Outline the important historical steps in the opening of China to the life of the world.
9. Give examples of the different methods of mission work by which the Christian approach has been made in South China.
10. Name two important races of people in South China among whom Baptists work and discuss the special problems of work among each of them.

VI

ON THE THRESHOLD OF A
NEW CENTURY

ON THE THRESHOLD OF A NEW CENTURY

**Missionary
Headlines
of 1935** *Chinese Christians Broadcast in Shang-
hai—Missionaries Aid "Good Water Cam-
paign" in Bengal-Orissa—Christians in
Japan Petition United States for Better
Movies—Missionary Agriculturist Hon-
ored by British Government—Karen and Burmese Bap-
tists Represented at Round Table Conference in London—
A Chinese National Inspires American Churches—East
Japan Baptist Convention Accepts Oversight for Evan-
gelistic Work—Interdenominational Cooperation Pro-
gresses in Philippines—Training of Medical Profession
Begun in Belgian Congo—Centenary of Johann Oncken's
Baptism Celebrated in Germany—14,986 Baptized in
Northern Baptist Mission Fields Last Year.*

**International
Problems** The headlines of 1935 are very dif-
ferent from those of 1835! The items
briefly stated above suggest a host of
ideas and accomplishments not dreamed
when foreign work was in its infancy. During the cen-
tury four new fields, Japan, the Philippines, the Belgian
Congo and Europe, have been entered, and it will be
noted that each of them carries a vivid flash of action in
the above headlines. A hundred years ago the emphasis
was on geographical expansion. Today it centers in the
personal and social areas of life but without neglect of
the evangelistic impulses which have characterized the
work of the past century. A world, brought close to-
gether by improved transportation and communication,

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discovers that the character of national life is judged not alone by the influence of missionary representatives, which was largely the case at the beginning of the century. A nation is measured in 1934 by the ethics of her business men; by her treatment of women and children; by her newspaper editorials; by her international trade policies; by her reflections on war and peace; by her laws on child labor, wage scales and working conditions; by her suppression of vice, crime, and lynchings; by her alien laws and her attitudes toward peoples of other races and colors; by her temperance; by the effectiveness of the church life within her own borders; and by the vitality of the Christian life among her own people. In these days when the leaders in one part of the world know so much about the people in another part it becomes embarrassing for a missionary to preach against caste in India and to have his colleagues read in the papers of Calcutta that the day before a howling mob has held a "lynching party" in the United States or that an intelligent and educated Indian was refused quarters in a first-class American hotel. The church must Christianize America if it is to change the life of the world. But how this is to be done is the important question and deserves our further consideration.

The Power of the Individual In these days of much theorizing on the question of social reform we are in danger of forgetting that Jesus constantly placed the emphasis on a transformation in the individual heart and life. Great social changes have been conceived most often in the minds of men and women who were first filled with the spirit of Christ and who then have journeyed out into the life of

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the world to bring society into conformity with the principles of righteousness, justice and peace for which Jesus stood. The foreign missionary enterprise cannot afford to align itself with any special social, political or economic theory as these take on new aspects with every shift of the complex factors which give rise to their necessity. Furthermore, these problems are widely different in China, India, Japan, Congo, the Philippines and Europe.

For the Christian it is important to remember that the basic evils are the same in every land. Greed in America is no different from greed in Japan. Racial hatred produces the same disastrous effects in South Africa and in the United States. Modern warfare is devastating in both Europe and Manchuria. Poverty in China is just as pitiful in all its manifestations as in the slums of New York. Ignorance and illiteracy produce blighted and narrowed lives in India and in the United States. Christians must strike by individual and collective action against these basic evils, not because they sponsor a theory but because all these conditions are inconsistent with the fullness of the teachings of Jesus. Looking out upon the world with its "unexplored social areas" of the new century our hope is to find flaming apostles of the love of Christ, the Kagawas who will minister with Christ to the poverty-stricken, the Soongs who will bring their Christian personalities into government, the U Hla Bus who will bring Christian character into education, and the Dr. Ma Saw Sas who will seek to elevate womanhood. The writer will remember for a long time a small informal conference held in New York when Dr. Herman Liu, president of the University of Shanghai, met with the officers of the American Baptist Foreign Mission Society.

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Among other questions he was asked what he regarded the greatest contribution made by the Christians of America to China. His reply came back unhesitatingly. He said, in effect, that it was not the schools, or hospitals, or even the churches. China would have missed much but she could have done without them. "The thing China would have missed tragically," he said, "would have been the consecrated Christian personalities who have lost themselves in disinterested service for the Chinese people."

But with all the development of individual life and character and with all the contributions to social reform, it is fair to say that some mistakes in missionary policy have been made. This is readily admitted lest one who reads the preceding pages with their account of Christian heroism should say to himself, "The picture is too rosy to believe." No group would admit the inadequacies of the personnel more readily than the missionaries and administrators who have been connected with the work during the past century. How often they recognized their own frailties and shortcomings! Their mistakes have been, however, those of judgment rather than intention and the passing of the years has proved to be a corrective. For example, when the deputation of 1853 visited India the closing of the Assam orphanage was recommended. There was a sharp difference of opinion on the policy, both at home and on the field. That particular orphanage was closed, but the question was debated and discussed, the issues were clarified, and a few years later it became a generally accepted principle that where funds and personnel were available the missionaries should minister to

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the homeless children of the Orient. But it is not only abroad that mistakes in judgment occur. The writer was leading a conference in a distant state a few years ago. A rather pompous gentleman arose and said that he did not give much to missions because he did not feel assured that the work was carried on in a "businesslike" manner. "Now," he said, "I am a banker. You should run the missionary organization like we run the banks." Within a year every bank in the United States was closed, hundreds of them never to open. In the case of a large majority the reasons for shutting the doors were entirely outside of immediate control of the bankers, for the individual institutions had followed closely recognized banking policy. There have been just such times in the development of the missionary enterprise when critical stages have been reached with causes beyond the control of either missionaries or administrators, when work has had to be closed, or abandoned, but the missionary cause itself was not destroyed any more than banking was ended. Where great conflicting forces and human personalities all play a part, some mistakes are inevitable. The marvel of the picture is that the work has survived foreign and civil wars, famines, panics, rebellions, anti-foreign sentiment, theological differences, active persecution and the weaknesses of human personality. God's hand is in the work or it could never have survived the storms of adversity.

Three Threatening Forces Today new forces threaten the missionary enterprise. They are challenging the very existence and foundation of all religions as we know them today. The communism of Russia is actively anti-religious

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and has a program for the world. Lenin, in his book *Socialism and Religion*, says: "Religion is one of the forms of that spiritual yoke which always and everywhere has been laid on the masses of people crushed by poverty." He judged religion on what he has seen in Russia of the Orthodox Church headed by the czar. Communism is aggressive, its plans are well-financed, and the dicta against religion are deeply inculcated in the hearts of its followers, who set class against class.

The spirit of nationalism with its demand for unqualified loyalty to the state is rampant. Today it extends into the life of every important country in the world. We see it in Germany where Hitler conducts his "purge." We see it in the military policies of Japan, in the demands for Philippine independence, in the religious controversy in Mexico, in the cry "India for the Indians," and in the United States where burning patriotic speeches and forty thousand telegrams help to defeat the plan to enter the World Court. It is dangerous because under it the state becomes all important and usurps the higher loyalty to God. It substitutes an intensified national spirit for religion. Jesus and the truest of his followers have been internationalists. The religion of Jesus must reach far beyond national boundary lines.

Again, the forces of secularism closely associated with nationalism are striking at the core of all religious interest. It is hard to define this influence for it is not highly organized and its objectives are not specifically stated. During the twentieth century education has been taken over by governments and the attitudes of the State toward religion in many cases has been hostile, selfish or at best only neutral. The undue emphasis on scientific



Treatment for Leprosy, Jorhat

MEDICAL WORK IN ASSAM

Dr. Dorothy Kinney and Patients, Gauhati



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and intellectual achievements has tended to break down belief in the superhuman and supernatural. Under the influence of this spirit people place their hope in the mechanisms of the age and measure values in terms of money rather than character. To set one bright light against this dark background we must note the aim of the united Christian forces set forth in the Jerusalem Conference of 1928. "Since Christ is the motive, the end or aim of Christian missions fits in with that motive. Its end is nothing less than the production of Christlike character in individuals, societies and nations through the corporate sharing of life in a divine society."

The Scaffolding Veils the New Age We stand this year of 1935 on the threshold of a new century in missionary history with both the mistakes and the victories of the past to serve as guide-posts along the future pathway, the end of which is not yet envisaged, and with great cross-currents of thought blowing upon us.

"The new age stands as yet half built against the sky,
Open to every threat of storms that clamor by;
Scaffolding veils the walls, and dim dust floats and falls
As moving to and fro, their task the masons ply."

With the future undetermined and the scaffolding veiled, Baptist church-members have a right to ask the mission boards some questions. Equally true it is that the foreign mission boards must make some inquiries of the churches as we seek to face together the problems of the decades which are hidden by the mists of uncertainty which lie heavily over the road.

Space will not permit a discussion of all the problems

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which are being raised in missionary conferences throughout the world in connection with the continued prosecution of the foreign task, but the writer will propose here those on policy which have appeared most frequently in recent meetings in which he has taken a part. The people who have asked them are sincere, devoted Christians who have frank doubts in their minds. It is not intended that the replies should be exhaustive, but they will serve for points of departure in further study and discussion.

QUESTION NO. 1: *Are missionaries needed any longer?* This question usually arises because the church-member notes the marked advance in self-support on foreign fields. He sees the nationalistic feeling which has created difficulties for some of the missionaries in the Orient, and he hears of the developing abilities of the indigenous leadership.¹ It is true that geographically most of the territory of the world is nominally the "responsibility" of some missionary organization. Baptists have not entered a new country since 1900, when work in the Philippines was opened. We have, however, failed to occupy adequately and completely the fields for which we are directly responsible. A few illustrations will give the picture.

The 1933 report from South India states
Villages that in the historic Nellore area of the
Without Telugu Mission, opened in 1840, there re-
Christians main *over a hundred villages without a*
single Christian. Less than half of the
seven hundred villages on the Nalgonda field have even
one Christian in their midst. Even more serious, on one

¹ Stephen Corey, *Missions Matching the Hour*, p. 51.

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field in South India last year there were one hundred and seven Christian congregations in villages where there were no preachers and teachers, and in most of them not a person who could read. There are only sixty-six missionaries in Assam, including the wives, serving an area greater than Michigan and a population equal to that of the state of Ohio. Missionaries in their news-letters repeatedly call attention to the untouched areas adjacent to the fields in which they are working.

Then again, the very success of the enterprise has created a problem. Three hundred fifty thousand people have been baptized on our fields abroad in the last twenty-five years, an average of fourteen thousand a year. Churches have increased in number by almost two thousand during the same period. A carefully prepared study of recent date on Baptist responsibilities makes this significant statement:²

But as the work has grown, the need has grown more apparent, and missionaries and native staff alike stagger before the possibilities thrust upon them by the overwhelming nature of the success already achieved and the new opportunities constantly pressing upon us.

The movements already created are beyond the infant power of the growing churches abroad to sustain. National leadership is not yet adequate to the task. Mass movements still need shepherding. Leadership institutions still ask for Christian personalities from abroad. The relatively inexperienced churches urge us still to give them for a time the inspiration, fellowship and counsel of their elder brothers from across the sea both for the sake of the more adequate development of church life and also because of the great contribution they can make through their personal impact on individual lives.

² Presentation by Foreign Mission Boards to the General Council of the Northern Baptist Convention, Chicago, Ill., Dec. 11, 1934.

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**Are Mis-
sionaries
Wanted?** In 1930 a series of thirty-six letters from Christian Nationals was published by the Student Volunteer Movement under the title of *A Call for Colleagues*.³ From thirty-two of them there was a clear and unanimous cry for an uninterrupted flow of new missionaries. One hundred and twenty delegates to the meeting of the National Christian Council in India declared in 1929: "It would be disastrous to the Indian church if the idea [that missionaries are not wanted] should get abroad from the older churches. There are vast areas of India yet unevangelized and it will be long before the Indian church can supply the workers needed for this task." The National Christian Council of China on the same question said: "In spite of the fact that, in some cases, missionaries have withdrawn owing to necessary readjustments, the Council is deeply convinced that for a long time to come there will be such a need that the help of missionaries will be required for practically every type of work."

**An
Outstanding
Opportunity** One of the points of particular interest in the proposed Indian Constitutional Reforms is of special concern to Baptists. It has been suggested, although not officially, that the area in which the hill tribes of Burma and Assam live should be incorporated in one tract and administered for the present under the direct control of the Governor-general with the thought that later it will become a separate province in the Indian Empire. On opposite sides of this spur of the Himalayan Mountains live the Nagas, the Garos, the Chins and the

³ *A Call for Colleagues*, Student Volunteer Movement, New York, 1930.

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Kachins, strong and virile races of the hills. In this area there are about five million people. The education is almost entirely in Christian hands and with the exception of the important work of the Welsh Presbyterians is practically all in Baptist hands. Already there are over thirty thousand in the Baptist Christian community among the Garos and twenty thousand in all the Naga groups. Among the Kachins one-tenth have accepted Christianity. If this should be made into one administrative area, Baptists would have a unique opportunity during the next twenty-five years for making it a great Christian province with the possibility that it would influence greatly the life of all India. But the fulfilment of this dream will mean new missionary families for evangelistic and medical work and three or four high schools equipped to train leaders. Surely the need for missionaries has not ceased when we are confronted with such challenging tasks.

QUESTION NO. 2: *What about the message and the qualifications of the missionary staff?* The Foreign Mission Policies adopted in 1928 by both foreign boards declare: "Whatever the specialized task, indispensable qualifications of every missionary are a constant personal experience of God, a clear spiritual outlook upon life and a desire above all else to lead men into the joy and freedom of the life of fellowship with Christ." The boards have sought men and women possessed of spiritual power, mental balance, intellectual attainment and broad sympathies for their fellow men. In 1932, of the 248 male missionaries in active service, 222 had college degrees, and of the remainder a number had specialized in printing and accounting and kindred subjects. One hundred

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forty-two were graduates of theological seminaries, 24 had medical degrees and 79 held advanced degrees, including M. A., M. S., and Ph. D. Of 202 single women all were graduates of college, normal school or nurses' training and 38 held advanced degrees. Twenty-six missionaries of the two Societies have received medals for distinguished public service in India.³

Some The contributions which they have
Questions made in addition to the primary tasks in
About the churches, schools and hospitals to-
Earthworms ward furthering scientific knowledge has
not always been appreciated. The fol-
lowing subjects only partially cover the
range of articles and books written by missionaries dur-
ing recent years; geography, geology, botany, philology,
sociology, numismatology, ethnology, comparative re-
ligion, archæology and meteorology. What animals be-
long to the family Moniligastrinæ or, if you will, the
family Megascolecina? You give up? The answer is
the humble earthworm. Are the earthworms of Asia
different from those in the United States? Why and
when do earthworms crawl about on the surface of the
ground? Do they migrate? If so, do they go up-hill
or down? If injured, what chance does the earthworm
have of growing a new head or a new tail or both? The
records of the Indian Museum contain at least three im-
pressive volumes devoted to a scientific study of the earth-
worms of Burma. A summary of the conclusions was re-
printed by the United States National Museum in 1929.
These contributions to the scientific life of the world
have been made by Dr. G. E. Gates, a Baptist missionary,

³ P. H. J. Lerrigo, *Northern Baptists Rethink Missions*, p. 40.

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professor of biology at Judson College, Rangoon, Burma, who in addition to his regular teaching load has found time, during his vacations and other spare time, to make a study of this little animal occurring commonly in many countries, but about whose life not a great deal has been known.

Missionaries do not claim to be perfect.

Missionary Dr. William Axling, who has given many
Comment splendid years of service to Japan, makes this significant comment:⁴ "God is tremendously limited in the instruments through which he has to work." The missionary of a modern day is not the first to express himself thus humbly. It has been a characteristic of the century. Adoniram Judson returned from an excursion among the Karens April 9, 1833, and devoted himself exclusively through the remainder of the year to completing the translation of the Old Testament into Burmese. On January 31, 1834, this great work was completed. He says in a letter under that date:⁴ "Thanks be to God, I can now say I have attained. I have knelt down before him, with the last leaf in my hand, and imploring his forgiveness for all the sins which have polluted my labors in this department, and his aid in future efforts to remove the errors and imperfections which necessarily cleave to the work, I have commended it to his mercy and grace. I have dedicated it to his glory. May he make his own inspired word now complete in the Burman tongue, the instrument for filling all Burma with songs of praise to our great God and Saviour."

⁴ *The Baptist Missionary Magazine*, Vol. XV, June, 1835, No. 6. Report of the Board-Extract from Missions in Asia, p. 236.

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However, when one recalls that Jesus sat on the Galilean shores in the midst of a group of very humble and lowly men he gains new courage. By what tangible standards can the influence of consecrated men and women be measured? Certainly the Board should set a goal of the highest possible qualifications for its representatives, but perhaps the message in the heart has something to do with achievement. The report of the Jerusalem Conference states that message in these terms: "Our message is Jesus Christ. He is the revelation of what God is and what man through him may become. He makes known to us God as our Father, perfect and infinite in love and righteousness."

QUESTION NO. 3: *In what ways are missionaries relating themselves to Christian social action?* When we speak of the end of the missionary era we fail utterly to grasp the tremendous possibilities for expanding Christian influences into the social areas of life abroad. We have already done much in this direction, as the reader will have gleaned from previous chapters. It may be suggestive, however, of possible future developments along these lines to review some of the more recent contributions of Baptist missionaries to the social areas of life. In the light of the study of the four fields the following summary is not exhaustive: Leper asylums, orphanages, widows' homes, schools and hospitals have been founded. Broad agricultural and industrial projects have been developed. Missionaries have engaged in anti-opium, illiteracy and public health campaigns. They have agitated against foot-binding, widow-burning, caste and child marriage.

But perhaps the picture will stand more clearly in out-

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line if we examine single pieces of work which are in active operation, designed to meet social needs.

An Evangelistic Center Becomes a Social Agency At the time of the celebration of the twenty-fifth anniversary service at the Tokyo Misaki Tabernacle Dr. William Axling, mentioned previously, stated the "three shining goals" as follows:

We had a passion to bring men and women into vital relations with God through Christ the unique revealer of the Father. We believed that the only way to create a finer and fairer social order and build a better world was through the building of better men. Secondly, we yearned to gear our Christian faith into actual life and put on a demonstration of its meaning in terms of concrete action. Thirdly, we had a consuming desire to render a full-orbed service, ministering to the total life of the people of our community.

His last annual report describes how fully these high purposes have been met. The staff of Misaki Tabernacle which began with four people twenty-five years ago has increased to thirty-six members, including physicians, nurses, kindergartners, day-nursery workers, teachers, evangelists and clerical workers. Ignorance, disease, poverty and sin are the forces against which these Christians are contending. In 1933 the kindergarten had enrolled 4,325 little tots, the playground gave guidance to 1,520 children and the Free Legal Advice Bureau handled 1,237 cases. The summer camps gave outings to 1,528 children. The visiting nurses made 19,902 calls spreading the gospel of health for both body and soul. Clothing, blankets, milk and other articles of relief were distributed in large quantities. In addition to this program of service there has been conducted a continuous and aggressive program of evangelism and religious edu-

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cation through chapel services, devotional periods, distribution of tracts, Bible classes, Sunday school work and evangelistic meetings.

Baron Y. Sakatani, ex-minister of finance, member of the House of Peers, and an outstanding national figure, although convalescing from a long and serious illness insisted on being present and spoke at the time of the celebration as follows: "The social work conducted by the Misaki Tabernacle under the leadership of Doctor Axling became a forerunner or a model for subsequent social enterprises in Japan, much to the credit of its director." Work of this type needs to be started in other fields with heavy population centers. The missionary era is not ended when we examine the needs for a well-rounded Christian social service program.

Oriental Women Stand on the Threshold	But let us ask if the opportunities for work among the girls and women have come to an end. There are approximately seven hundred thousand villages in India and only one in every nineteen of them has a school for girls. Ninety per cent. of the girls in India have no educational facilities available. The literacy of the women in India and China is about two per cent. ⁵
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If we add to the above picture the problem of the changing status of women in the Orient, we can begin to appreciate the widening realm for future service by the Christian forces. Miss Ruth Frances Woodsmall points to the "romance of social change" which is taking place,⁶ the passing of the idea of seclusion of women,

⁵ *Re-Thinking Missions*, Harper Brothers, New York, 1932, p. 259.

⁶ Ruth Frances Woodsmall, *Eastern Women—Today and Tomorrow*.

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the disintegration of the Oriental family system, the new concepts of marriage, home and the size of the family, and the problems introduced by industrialization. The potential dangers for women in the new situation in the Orient can be readily recognized. Our missionary task will not be completed until we have developed an adequate Christian leadership to help lead these millions of women to firm foundations in the new social order which is upon them. Some of our women missionaries are conducting interesting experiments in an attempt to bring about a satisfactory adjustment. One of them ministers to the women and children of the poverty-stricken mining areas in Japan and her work has aroused such favorable interest that a Japanese newspaper raised a sum of money for her to distribute among the destitute families of the area. Another young woman in Assam conducts a campaign to interest the people in her town in child welfare. Now the most important annual event in the village life is "Baby Week," which climaxes the work of the year and commands the interest of women who just a short time ago were in Oriental seclusion. A busy missionary wife in Congo finds time to conduct a maternity and baby clinic. A missionary in China has developed an industrial work which provides employment for two hundred women and girls. They make and sell dolls and the proceeds are used to support Christian schools for women and children. These examples represent only a few of many worth-while projects.

That the women of the Orient are breaking the shackles with which they were formerly bound is due in a large measure to the influence of Christian forces. The *Who's*

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Who for China, 1930-1931, shows that sixteen of the twenty-one women mentioned were educated in mission schools. Thirteen of the sixteen are active in Christian work. We cannot abandon the work among the women at this point, for in this day of social change there is a need for the steady principles of Jesus. Dr. John R. Mott has said: "Every period of transition has its dangers, but the present is heavily laden with them. When old religions and sanctions are going or gone and no others equally binding are being substituted there must be confusion and human wreckage. Almost too quickly are these women breaking out from seclusion, oppression and restraints into the swift currents of this modern age."⁷ They must hear the message of the Christ!

The Pangs of It has been estimated that no fewer
Hunger and than one hundred million lie down each
Rural Recon- night in India without having had suffi-
struction cient food to bring them bodily comfort.
Millions of families live on less than
15 cents per day. The poverty-stricken
condition of rural areas is pitiful, and India is 90 per cent.
rural. An outstanding example of how a Christian oppor-
tunity is visualized and a missionary feels the call to meet
it is demonstrated in the development of the Pyinmana
Agricultural School in Burma under the direction of Rev.
B. C. Case. Here is a model farm of 150 acres with
107 head of cattle, 144 pigs and 200 fowl. The people
of Burma are not divided by the caste system, but the
animals are. The pigs and cows and chickens at Pyin-
mana belong to the highest classes. They are fine English

⁷ From *The Present-Day Summons to the World Mission of Christianity*, by John R. Mott. Copyright, 1931. Used by permission of the publishers, Cokesbury Press.

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and American breeds and far superior to their jungle neighbors. Pynmana is an institution which is doing an outstanding piece of work in the field of rural Christian education. During the past year, seventy students representing twelve races were enrolled and approximately 90 per cent. of the graduates returned to serve in the village work. Pynmana is thus meeting its most important function, that of furnishing a trained leadership to help solve India's rural problems.

The government has had to reduce its contribution to this splendid institution and J. Z. Hodge of the Indian Christian Council, who recently visited the Pynmana School, in an article published in the *National Christian Council Review*, says, "This reduction threatens the stability of as fine a Christian enterprise as I have seen in my travels." The need for missionaries will not be at an end until we have enlarged our plans to meet the challenge in the rural and village areas within our spheres of responsibility. George B. Huntington, Treasurer of the American Baptist Foreign Mission Society, in a report to the Board at the November, 1934, meeting on questions of budget policy made this important observation on the need of strengthening this type of service:

If our aim comprehends the establishment among non-Christian peoples of a truly Christian community life, in which the individual Christian may find a nurturing environment and a support for aggressive attack upon the moral and social evils of the surrounding non-Christian civilization, we cannot afford to ignore the need and the opportunity for this broad type of service to the village community or the increasing body of valuable suggestions as method and program accruing from multiplied experiments and intelligent reflection. Rural reconstruction surely merits increased consideration in our planning for the distribution of resources.

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Mass-Movement Areas and Special Classes Seventy-four per cent. of the total increase in church-membership during the last ten years has come in the four mass-movement areas of Northern Baptist fields: South India, Assam, northern Burma and the Belgian Congo. The general characteristics of these movements were discussed in the chapter on South India. It is merely suggested here that our foreign mission work is not finished if we simply bring these people into the church and then leave them without an adequate leadership.

Side by side with the mass-movements, we must place the work for the *special classes*. Thus far our greatest results have been among the depressed and underprivileged classes, but we cannot limit our activities to these groups. We must include in our missionary objectives the giving of the message of Jesus to the prosperous, the educated and the urban peoples. Our plans for the future must bring to bear "the regenerating and inspiring power of the Christian message upon the student classes, the industrial workers, the leaders in business, social and political life who are found for the most part in the larger towns and cities." For example, our greatest results in Burma have been among the Karens. The work among the Burmans has been exceedingly difficult. Yet if Burma is to be won for Christ and made a Christian nation, we must win the Burmese people.

An Advertisement for Capital The industrialization of the West has spread to the Orient and the machine age with its many problems is now descending heavily upon India, China and Japan. We have already witnessed how the great steel

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industry has developed in Bengal-Orissa. Within the lifetime of many readers Japan has been transformed from an agricultural into an industrial nation. Basil Mathews describes an old aristocratic Chinese scholar sitting in his study with the works of Li Po, the great poet, before him. While gazing out of his window he can see the shop and factory girls hurrying along the streets to the cinema to see Maurice Chevalier in "The Love Parade."⁸ From foot-binding and seclusion to factory life and modern movies! The economic challenge is best illustrated by the women who have been drawn into industry where previously they were confined to the home. Fifty-eight per cent. of all the factory workers in Shanghai are women; eighty per cent. of the textile workers in Japan are women. Miss Woodsmall tells in a graphic way of the conditions under which they work.⁹ Thirty thousand agents are scattered through the villages of Japan looking for young farm girls. They are taken to the factory as soon as the primary school grades are finished. Here they are housed with hundreds of other girls in dormitories maintained by the Company and become small cogs in the great industrial machine of Japan spending ten or eleven hours a day at work. They live entirely under factory control. Such an abnormal life very frequently brings in its train weakened physical constitutions and permanent moral and psychological damages. But economic exploitation is not confined to the ranks of women and girls.

Dr. John R. Mott quotes a pointed advertisement by a Chinese manufacturing company desiring more capital and seeking to interest investors:

⁸ Basil Mathews, *World Tides in the Far East*, p. 4.

⁹ Ruth Frances Woodsmall, *Eastern Women—Today and Tomorrow*, p. 58.

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The profits last year surpassed \$1,000,000. For the past two years it has been running night and day with scarcely any intermission. The number of hands employed is 2,500 and the following is the wage table per day.

Men 15 to 25 cents; women 10 to 15 cents; boys about 15 years, 5 to 10 cents; small boys and girls under 10 years, from 3½ to 10 cents.

The working hours are from 5.30 in the morning until 5.30 in the evening, and from 5.30 in the evening until 5.30 in the morning. No meals are supplied by the factory.

It will be seen that the company is in exceptionally favorable condition, with an abundant supply of cheap labor to draw from. The annual profits have exceeded the total capital on at least three occasions.¹⁰

The day will come when these poverty-stricken workers will rebel. Will Christianity or communism step in to help solve this problem which can be duplicated in many other parts of the world? Shall we withdraw our Christian forces from the Orient without a sincere attempt to bring to bear the principles of Jesus upon the delicate relationship of man with man in industry? Surely here is a field for social action which offers a challenge to the Christian forces in America.

The Challenge of Race These words are being written in Washington, the capital of the United States, that beautiful city where many humanitarian and social movements have had their inception. On the front page of the morning newspaper is this thought-provoking news item:

¹⁰ From *The Present-Day Summons to the World Mission of Christianity*, by John R. Mott. Copyright, 1931. Used by permission of the publishers, Cokesbury Press.

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HOUSE CAFÉ BARS NEGRO WOMEN

WASHINGTON, MARCH 4. (A. P.) A group of Negro women was denied admission to the House restaurant this afternoon, but Pat Johnson, the manager, said there was no disturbance. The Negro women, accompanied by a number of white women, were members of Father Divine's peace mission from Los Angeles.¹¹

Needless to say the problems of race as we see them abroad must be approached with deep humility, when we know full well that social action on the problems inherent in racial differences must begin at home before we can speak as Christians with any degree of authority in foreign lands, without danger of reproach. The restaurant of the legislative body representing approximately 123,000,000 people of whom over 12,000,000 are Negroes, bars one-tenth of its constituency not on the basis of culture, or literacy, or caste, or social distinctions, but because they were born black. Thoughts turn to the late Dr. J. E. K. Aggrey, with his kinky hair and black skin, but also with his high intellectual honors, his kindly humor and his great spiritual power. He gave conspicuous service to the educational life of Africa and the United States and stood head and shoulders above many of those who sought to bar his pathway to achievement. Yet he could remark, "I am debtor to all men, to all civilizations, to world Christianity, and to all kinds of educational programs."¹²

Dr. J. H. Oldham has pointed out in his able study on *Christianity and the Race Problem*¹³ that the fundamental

¹¹ *New York Herald*, March 5, 1935.

¹² J. H. Franklin, *The Never Failing Light*, p. 38. Missionary Education Movement, New York, 1933.

¹³ J. H. Oldham, *Christianity and the Race Problem*.

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difficulties between races are not based simply on color and variations in racial temperament. He contends "the fundamental difficulties are more moral than racial." The desire for political control, the determination to maintain economic advantages, the differences in cultures and religions, the strength of the nationalistic impulses are all conditioning factors leading to misunderstandings. These problems are intensified today by the remarkable scientific advancements of the past which have brought the people of the world more closely together. Various ways for dealing with the problem of race have been suggested: segregation, absorption, domination. But which of these is better than the simple command "Love ye one another"? Jesus included the Samaritan in that admonition. If, as Doctor Oldham suggests, the problem is primarily a moral one then certainly the ethics of Jesus will afford a solution. It is time for Christians to demand in unequivocal terms that life shall be "abundant" for men of all races, creeds and colors. We must stimulate world movements in this direction, and the foreign missionary enterprise must be in the vanguard in their promotion. Last summer a great Baptist World Congress was held in Berlin. Delegates from more than sixty nations were present. They came, some of them, through states whose borders were closed. They had to travel hundreds of extra miles to be present, but when they sat together in the great conference hall they were brothers in Christ—"sharers in an abundant life." Dr. James H. Franklin, newly elected President of Crozer Theological Seminary, has aptly stated the problem:

Nothing would do more to propagate Christianity in the Orient than a demonstration of real brotherhood in the Occident—church

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fellowship, in business and social life regardless of racial, cultural or economic differences. This is a day of *television*. All of us live in glass houses. What we do and what we say is immediately seen and heard throughout the world.¹⁴

Today Baptists stand on the threshold of a new century in race relationships. Will our pathway be the easier one of pride, prejudice and isolation or will it be the more difficult one of love, human brotherhood and mutual service?

One of the most interesting historical objects in Europe to the tourist when access to Russia was easier than it is today was the simple shaft of granite near the town of Wilna on the western border. It bore two inscriptions in the Russian language. On the western side of the shaft these words were written:

Napoleon Bonaparte passed this way in 1812 with 410,000 men.

On the eastern side of the shaft were these words:

Napoleon Bonaparte passed this way in 1812 with 9,000 men.

The dismal history of war is written in the few words on that marker. Dr. S. Ralph Harlow, Professor of Religion at Smith College, speaking at the Eleventh Quadrennial Convention of the Student Volunteer Movement in 1932, said:

War is humanity's most ghastly *chamber of horrors*. It sweeps through the land turning all beauty to ashes; it reigns in filth and stench, where vermin and decay and abhorrent things crawl about and abound. It is a festering wound made up of millions of actual festering bodies of men, it is a lunatic whose madness

¹⁴ J. H. Franklin, *The Never Failing Light*, p. 45. Missionary Education Movement, New York, 1933.

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is of the lunacy of tens of thousands of young brains that might have dreamed great dreams and built fairer cities, now gone mad with the horror of the fiend who drew them from their homes and the arms of those they loved.¹⁵

Every Christian in America knows that what Professor Harlow says is true. Yet the papers of today are carrying headlines on the announcement of Germany's new military policy, on the decision of Great Britain to enter the race on armaments, and on the proposed naval maneuvers of the United States fleet in the North Pacific which the Japanese regard as a show of strength directed against them. Here again the real problem lies below the surface of the ordinary thinking on the subject. Christians must seek to eliminate the causes of war. The roots of international disagreements are in the selfish desires for economic gain, in the problems of justice, in the conflict of cultures, in the dangers of nationalism, in the races for armaments, and in the perverted minds of those munition makers whose agents grow rich in proportion to the flow of human blood. In the past Christians have sought to solve the problem by winning men to the "Prince of Peace." This we must continue for it is our most effective agency, but, in addition, we must throw the whole weight of the foreign missionary enterprise back of all movements which will help to eradicate underlying causes of war. We must sponsor international group action which will expose all of the folly of war. At the same time we must be prepared to suffer as individuals for the sake of the principle in which we believe. Charles Badger Clark's poem called "My Father and I" ¹⁶

¹⁵ S. Ralph Harlow, *Christian Missions in the World Today*, p. 101.

¹⁶ *Ibid.*, pp. 98, 99.



A Christian Teacher's Attack on India's 90 Per Cent. Illiteracy

THE HOPE OF THE FUTURE IN INDIA

Grade School in Balasore, Bengal-Orissa



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was read at the Student Volunteer Convention in 1932. It portrays the conflict in the minds of many Christians today.

My father prayed as he drew a bead on the graycoats,
Back in those blazing years when the house was divided.
Bless his old heart! There never was truer or kinder:
Yet he prayed, while hoping the ball from his clumsy old musket
Might thud to the body of some hot-eyed young Southerner
And drop him limp in the mud of the Vicksburg trenches.

That was my father, serving the Lord and his country,
Praying and shooting whole-heartedly,
Never a doubt.
And now what about
Me in my own day of battles?
Could I put my prayers behind a slim Springfield bullet?
Hardly, except to mutter: "Jesus, we part here.

"My country calls for my body, and takes my soul also.
Do you see those humans herded and driven against me?
Turn away, Jesus, for I've got to kill them.
Why? Oh, well, it's the way of my fathers,
And such evils bring some vast, vague good to my country.
I don't know why, but today my business is killing,
And my gods must be luck and the devil till this thing is over.
Leave me now, Lord. Your eye makes me slack in my duty."
My father could mix his prayers and his shooting
And he was a rare true man in his generation.
Now I'm fairly decent in mine, I reckon;
Yet if I should pray like him, I'd spoil it by laughing.
What is the matter?

It took centuries to stir the world against human slavery.
It may take centuries to outlaw war but toward that goal
we must strive. Christians will be persecuted for their
stand but this malignant cancer on the life of society will
never be eradicated without constant exposure to the rays

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of Christian love and brotherhood. Kagawa expressed the Christian view-point at the time of the recent difficulties between China and Japan when, in speaking of the attitude of his own country, he said, "I am a child of sorrow."

Surely, with these challenging problems, of war, race, industry, and with the unique opportunities for work among women, in rural areas, and among the masses and special classes in addition to the need of Christ in the individual hearts of men, we cannot say that the day for the missionary of the Cross is at an end if we ourselves are truly motivated by His spirit.

QUESTION NO. 4: *What steps toward interdenominational cooperation are Baptists taking?* It is told of the late Helen Barrett Montgomery, that great Christian leader among Baptist women, that a good Presbyterian woman when informed she was a Baptist said, "Why certainly not. She is a Presbyterian. She belongs to *us*." And so she did. Great Christian personalities transcend denominational lines. During the past three decades there has been a remarkable progress in the development of cooperation in the work abroad. Christian heroes of all lands, irrespective of denominational backgrounds, belong to *us*.

Northern Baptists with ninety-six other Protestant mission boards are members of the Foreign Missions Conference of North America which serves as a clearing house for problems common to the affiliated denominations. Christian missionary organizations of twenty-four different countries cooperate in maintaining an international, interracial and interdenominational fellowship, the International Missionary Council. Northern

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Baptists have had a part with other boards in special field studies (for example, the rural survey of India by Dr. K. L. Butterfield), and have joined in the support of institutions of higher learning such as West China Union University and Madras Christian College for Women. One of the most significant of the cooperative efforts in recent years in which Northern Baptists have had a part was the establishment of the Protestant Council in Congo with a secretary supported by the missions working in that area. This office has been indispensable for the negotiations which have been necessary with the Belgian Government on the question of religious liberty. One denomination alone could never carry the fight for full religious freedom to a successful conclusion, but the strength of the united group is affording real hope even though the problem is not yet entirely solved.

But there is another phase of the picture. Denominational rivalries on the field tend to dissipate the forces which should be directed in a united effort against basic evils. They confuse people whose minds are not acquainted with western doctrinal differences. They make for a divisiveness in Christian spirit which perpetuates difficulties between denominations as we know them in America. The problem in many countries has been solved by an allocation of territory and by a common council for the discussion of differences which arise from church policy and method.

It should be noted that thus far the trend has been in the direction of cooperation rather than organic union. However, in some quarters there is a growing movement

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toward the latter method of approach. The Laymen's Report gives as one of its conclusions:

If a new alignment of forces, rising above denominational and doctrinal barriers can evoke creative missionary statesmanship at home and abroad, can command the enthusiasm of the finest and most adventurous type of Christian young men and women, and bring the whole enterprise to new levels of accomplishment, we are convinced that the churches in America will have a great part in the making of a better and happier world, but not otherwise.¹⁷

Many leaders feel that more is to be gained for the present by conserving the values and support in the old alignments with the gradual development of a cooperative technique for solving the common problems, at least until denominational differences have reached a more satisfactory state of adjustment here in the homeland. It is certain that the issues confronting Christianity are so great that if there is to be hope for the future we must find some way of making a solid Christian impact. Whether it shall be through increased cooperation or organic union is a problem for the denomination and the Boards to decide.

QUESTION No. 5: *What are some of the changes taking place abroad which should concern the home churches today?* Space will not permit a full discussion of them. Many have already been noted in the chapters on the four fields but perhaps it will be helpful to make a list of those which in the opinion of the writer are on the horizon. They are offered as a point of departure to the reader for his own thinking and for discussion in his church groups. These changes point toward

¹⁷ *Re-Thinking Missions*, Harper & Brothers, New York, 1932, p. 329.

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1. an increasing tendency for churches abroad to become self-supporting,

2. an urgent demand for missionaries. (The call seems to be for men and women qualified to do a special type of service),

3. a need for experimental projects, demonstration centers of Christian living, and united denominational action on social issues,

4. a movement to hand over the detailed administrative work to nationals with the missionary becoming a spiritual friend and adviser,

5. a demand that increased support be given toward developing an indigenous leadership for strengthening the church and church life,

6. a call for larger measures of cooperation between denominations at work on the fields,

7. a movement to make the church an indigenous, rather than a Western product carrying over all the Western ideas of church government and life,

8. an advancement in the position and influence of women in the life of the church abroad, and a need for further emphasis at this point,

9. signs of awakening among the dominant and ruling classes not thus far reached by the message of Christ,

10. an influence exerted by Christians in governmental, social and educational circles far out of proportion to their relative numbers,

11. a disintegration of the old religions and cultures with a danger that nothing sufficiently strong will take their place, and that communism or a form of nationalism will be substituted for religion,

12. a need for the churches of the West to support strategically located institutions for training Christian leaders,

13. a demand on the part of the Christians in both the East and the West that the pathway between the Orient and the Occident shall be a two-way road, each nation and culture sending its best, and

14. a vital need for the personal message of Christ to the heart of the individual who through Him may find God.

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Having made these queries on the foreign work, let us now ask certain questions of the home churches. These are crucial and must be answered, as we enter the new century.

QUESTION A: *Do the churches in the homeland believe in the missionary enterprise and do they intend to support the work abroad on an adequate basis?* The framework has been rising steadily as the history of the four fields has revealed, but the bricks and mortar need to be supplied. The total receipts of the two foreign mission societies for the work abroad have decreased 50 per cent. in ten years. Non-donation sources including annuities and legacies now provide for over half the work actually carried. Baptists cannot afford to let the dead hand hold the bigger load. Expenditures of a character vital to the work have had to be curtailed, and this in the face of doors opening wide on every hand. The staff problem is acute, having decreased 23 per cent. in ten years. With many places calling urgently for help, eager young people, some of them second- and third-generation missionary families, cannot be sent. To this major acute problem the Baptist denomination must give the answer. To insure progress, the enthusiasm of youth must give incentive to the wisdom of age. Not only is this true of foreign missions. The success of the whole program of denominational advancement both at home and abroad hinges on an answer to this problem.

QUESTION B: *What do the home churches believe the future attitude of the Foreign Societies should be on such problems as race, war, internationalism, interdenominational cooperation and indigenous leadership?* The young people who go as missionaries come from churches

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in the United States. Their attitudes are conditioned in a large measure by early church training. Will that training be the most spiritual and yet the most progressive in method that the church can possibly give? America has an opportunity to educate and to send its best young people in the name of Christ to help solve these world problems in their personal and international aspects. If much is to be accomplished abroad, let it be repeated, the position of the missionary must be made tenable by a church which is willing to face squarely the issues on this side of the water. Furthermore, the church must decide whether it will continue to support a program in which the administration is being taken over by a national leadership. The interest of the church in America often wanes when the direct personal contact between the missionary and the church is not present. This is not as it should be. Doctor Liu has pointed out that the Christian constituency supporting the University of Shanghai is not large and that when funds from America are reduced he must seek local support. This endangers the Christian character of the university because the people who give the money have a voice in the administration. The churches must study seriously these issues and be prepared to chart a future course of action.

QUESTION C: *Do the members of the Baptist churches in America believe that as Christians they have a divine message, "unique" in conception, characterized by a "compelling, impelling urge to win the world to God?"* I hear one member say, "No! We have troubles enough in America. Let us take care of our needs first!" He has not had the experience of a gift returning to the giver "twice blessed." I hear another say, "Any religion

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is good enough." He has not read the history of a century among Buddhists, Hindus, Mohammedans and the followers of Confucius. He does not recall that all the good, and there is much of it, found in these religions is present in Christianity in even higher and nobler forms and that no other religion offers the unique contribution of a God revealed through the matchless personality of Jesus Christ. I hear another say, "I don't believe in missions." He is unacquainted with the last message of Jesus, "Go ye therefore into all the world and make disciples of all men." Unless the church of today has such a message, the foreign mission enterprise is doomed.

A long time ago God spoke to Joshua, his faithful servant, and said, "Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."

Nathan Brown, Samuel Day, Eli Noyes, J. L. Shuck, and their followers traveled dangerous rivers, met hostile peoples, saw heathendom in the raw but they put their feet forward in faith and their eyes were turned toward the sunrise. Four hundred thousand Baptists sent them on their way a century ago. Today nearly one and one-half million Northern Baptists stand on the threshold of the new century with the same command before them. Two paths lead down through years hidden by the mists of the future and low hung with heavy, angry storm-clouds.

The sign-post at the crossroads reads, on the one side, "RETREAT"; on the other, "ADVANCE."

The historian who chronicles the events of the next century will write in his book which path was chosen by Baptists when they stood, in 1935, "between two centuries."

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QUESTIONS

1. Name and discuss three world forces which threaten the Christian movement of today.
2. List ten ways in which missionaries of the past century have related themselves to social progress.
3. Should the primary emphasis of the Christian message be on a changed individual or a changed society? Give your arguments.
4. Is the day of foreign missionary effort ended? State the reasons why or why not.
5. What should be the Baptist attitude on interdenominational cooperation?
6. What should be the attitude of Christians toward (a) war, (b) race problems, (c) enlarged opportunities for women, (d) poverty and oppression, as they relate to the foreign mission task?
7. Discuss the present financial needs of the missionary organizations and give the reasons why the churches in the homeland should or should not support the missionary enterprise on an adequate basis.
8. Name several ways in which the actions of Christians in America affect the spread of the gospel abroad.
9. Make a list of the acute problems and needs on the mission field today based on the reading of the previous chapters, and in a parallel column note the methods by which you as an individual church-member can help to meet or solve them.

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10. Does the church of which you are a member have a
“compelling, impelling urge to win the world to
God?” If not, discuss what you can do to re-
kindle that spark.

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